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Instructions (13.)
FOR
CONDUCTING A SCHOOL,

Through the Agency of the Scholars themselves :

COMPRISING THE ANALYSIS OF
AN EXPERIMENT IN EDUCATION,
MADE AT THE MALE ASYLUM, MADRAS, 1789—1796.

EXTRACTED FROM
Elements of Tuition, Part 2, the English School,
Or the History, Analysis, and Application of the New System of
Education, now in the Press.

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FOR THE USE OF SCHOOLS AND FAMILIES.

By the Rev. ANDREW BELL. D. D : L. L. D :
F. A. S : F. R. S. Ed : Master of Sherburn Hospital, Durham.

FOURTH EDITION, GREATLY ENLARGED.
WITH AN HISTORICAL INTRODUCTION AND APPENDIX.

-
- “ Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens ”—Exod. xviii. 25
“ Sicut firmiores in literis profectus alit æmulation : ita incipientibus atque adhuc teneris, condiscipulorum quam præceptoris, jucundior ; hoc ipso quod facilius, imitatio est.”—QUIN.
-

London :

Printed at the Free-School, Gower's Walk, Whitechapel.

FOR JOHN MURRAY, 50, ALBEMARLE-STREET ;
RIVINGTONS, ST PAUL'S CHURCH-YARD ; HATCHARD, PICCADILLY ;
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EDINBURGH ; AND J. CUMMING, DUBLIN.

1813.

The quotations, from the *Report of the Military Male Orphan Asylum, at Madras*, are, in this Edition, referred, not only as in the former, to the respective pages of the original publication of that Report in London, 1797—but also to the literal re-print thereof, just published, and entitled,

**“ELEMENTS OF TUITION PART I.
THE MADRAS SCHOOL:**

“Or the *Report of the Military Male Orphan Asylum of Egmore, at Madras*,

“With its original proofs and vouchers, as transmitted from India, and published in London, 1797, under the title of

‘An Experiment in Education,’ &c.

“A new Edition: to which are subjoined additional Documents and Records, illustrative of the progress of the New System of Education in the School in which it originated: and of its fruits in the character, conduct, and fortunes of its pupils. 1813.”

The second part (stated p. 7. as if already published) is now in the Press, under the title of

**“ELEMENTS OF TUITION, PART II.
THE ENGLISH SCHOOL:**

“Or the History, Analysis, and Application of the New System of Education,” &c. &c. &c.

This will be followed by

**“ELEMENTS OF TUITION, PART III.
LUDUS LITERARIUS:**

“Or the Application of the Madras System of Education to Grammar and other Schools, for the higher orders of Children.”



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Introduction.

To render simple, easy, pleasant, expeditious, and economical, the acquisition of the rudiments of letters, and of morality and religion, are the leading objects of Elementary Education. It has accordingly been the study of the Author of this Essay to combine in harmonious union the progress and amusement of the scholar, the ease and satisfaction of the master, and the interest and gratification of the parent.

Such is the proximate object of the Madras System. Its ultimate object, the ultimate object or end of all education, is to make "*good subjects, good men, good Christians**," in other words, to promote the temporal and spiritual welfare of its pupils.

To attain these ends, to attain any good end in education, the grand desideratum is to fix attention, to call forth exertion, to prevent the waste of time in school. This, in the Madras School, is achieved, not by vulgar and coarse instruments, which reach no farther than the body, and produce only a degrading and momentary effect; but by the strong and permanent hold, which its machinery takes of the mind, and the deep impression, which it makes on the heart.

This system rests on the simple principle of *tuition by the scholars* themselves. It is its distinguishing characteristic that the school, how numerous soever, is taught solely by the pupils of the institution, under a single master, to whom, by multiplying his ministers at pleasure, it gives indefinite powers.

That those unversed in this mode of instruction

* See "An Experiment in Education, made at the Male Asylum of Madras: suggesting a system by which a school or family may *teach itself*, under the superintendence of the master or parent." London, 1797, p. 32. Or the literal reprint of that Experiment, "Elements of Tuition, part 1st the Madras School." 1813. p. 50.

may not regard it as an amusing theory, an Utopian scheme, unfounded in fact and observation, and unfit for real life, it is necessary to remark that it has nothing in it fanciful or speculative; but that it is entirely practical—the result of an actual experiment*, which was carried, in all its forms, into complete effect at Madras; that at the Asylum established there, 1789, the school, consisting of 200 boys, was taught solely by 14 teachers and assistant teachers, selected from among themselves, none of whom exceeded 14 years and three months of age†; and that, by these measures, according to the resolutions of the President, Vice-Presidents, and Directors, 13th January, 1796, “this Institution has been brought to a degree of perfection and promising utility *far exceeding what the most sanguine hopes* could have suggested at the time of its establishment‡.”

“Every step of my progress,” it is said in the Report of that school of the 28th of June, 1796, “has confirmed and rivetted in my mind the superiority of this *new mode* of conducting a school through *the medium of the scholars* themselves§.” And the Right Honourable the President in Council, of Fort St. George, in transmitting this record to the Governments of Bengal and Bombay, begin their letter, dated 6th August, 1796, with these words:—“The Military Male Orphan Asylum having flourished under *a system of tuition altogether new*, we are desirous of diffusing, *especially in India*, the report of its progress and present state, and the

* Exp. or El. of Tuition, *passim*.

† See particulars in the scheme of the school. Exp. p. 19. Elements of Tuition, p. 33.

‡ Exp. p. 39. El. p. 58. § Exp. p. 10. El. p. 23-24. Exp. p. 21. El. p. 40. “The school teaches itself” Exp. p. 31. El. p. 48. “The school has been entirely taught by the boys from 1st June, 1795.” Exp. p. 25. El. p. 41. “You have a teacher and an assistant for every class,” &c.

mode of teaching practised there*.” Hence was this system first styled the “*new System of Education*,”—as it was afterwards styled from its origin “the Madras System; and from its principle, because by it “the school teaches itself,” *self-tuition*.

In subservience to this general principle, thus acted upon and recorded, the Madras School furnishes certain individual practices or helps in the art of tuition, by which it's pupils are initiated into the elementary processes of reading, spelling, writing, arithmetic, and the first principles of morality, and religion.

Some of these are “teaching the alphabet by writing the letters with the fingers in sand†,” “spread over a board or bench before the scholars, as in the schools of the natives of this country;” spelling syllabically, and “reading syllables by themselves, and words by themselves, &c‡.”

Having thus briefly stated the grand characteristic of the Madras System of Education, and the heads of the practices associated with it; and, shewn that it is no Utopian theory, but the result of an actual experiment, it may not only gratify curiosity in regard to a *discovery*, which has excited so much interest, but also give weight to the facts recorded in that experiment, to produce the authority on which they rest.

The Military Male Orphan Asylum at Madras was established in the year 1789, by order and under the patronage of the Court of Directors of the East India Company§. Of this Institution the Governor of Fort St. George was President, the Members of Council and Commander in Chief Vice-Presidents, and men first in rank and character in the

* Exp. p. x. El. p. 10. † Exp. p. 11. El. p. 24 & 25.

‡ Exp. p. 13, & passim. El. p. 27, & passim.

§ Exp. p. 4-5. El. p. 17.

Civil and Military Departments at the Presidency were Directors*.

After having acted seven years in the two-fold capacity of a *Director* and the *Superintendent*, the author was reduced, by the declining state of his health, to the necessity of giving notice of his intention of returning to Europe. He had, at this time, as the last duty of his office, drawn up an amended code of regulations for the Institution, founded on past experience; and he was now called upon by the acting Committee to give a last report of the progress of the new System, and a summary of the mode of teaching, for the instruction and guidance of those who, in future, should conduct and superintend the school†.

His final report, dated 28th June, 1796, was entered, by order of a general meeting of the President, Vice-Presidents, and Directors, on their records, and transmitted by the Government of Fort St. George, (not only as has already been noticed, to the Governments of Bengal and Bombay, but also) as one of the numbers in their general letter of 16th August 1796, to the Court of Directors‡ at home.

This record, so transmitted, and so authenticated, was literally published by the Author on his arrival in England, 1797, as comprising the sum, substance, and evidence of the Madras System of Education, and fortified with an Introduction and Appendix, composed solely of Indian documents, for the purpose of fixing, in every way, its authenticity and character. To these facts not a syllable was added, except a brief preface, ending with these words, "That further and similar trials may be made, and the success, in every instance, ascertained by experience, is the aim of this publication." The object of the publication is also intimated in the title under which it was.

* Exp. p. 2. El. p. 14. † Exp. p. 3. El. p. 15.

‡ Exp. p. ix-x. El. p. 9-10.

ushered into the world, "*An Experiment in Education, made at the Male Asylum at Madras: suggesting a SYSTEM by which a School or Family may TEACH ITSELF under the superintendence of the Master or Parent.* London. 1797." And in the body of the Report the System is recommended to "every charity or free school, ... and to the generality of public schools and academies*." The effect will be manifest from two short quotations. "The school is thus rendered a scene of amusement to the scholars, and a spectacle of delight to the beholder. . . . The System . . . calculated to promote their welfare, to advance their learning, and to preclude punishment," . . . "For months together it has not been found necessary to inflict a single punishment†."

For the economy—and annual saving of £960. sterling, and the Superintendent's salary for 7 years £3366., I must refer to the work itself. Exp. p. 29, 30, 31, 32, 34. El. p. 46, 47, 48, 49, 51, 52.

From this record of the Madras Asylum, manuals for schools in general, and especially for charity schools, with such details and illustrations as seemed fitted to apply what was done in India to the state of things in this country, were prepared and published in 1805, 1807, 1808, and 1813.

For the use of the schools of the National Society, and for the guidance of all those who may be desirous of conducting education on the Madras principle, which is adapted in a peculiar manner to large schools, for the lower orders of youth; but may be applied to any family or academy: and according to the practices of the Madras School, which are alike fitted for private tuition and schools of every description, this fourth edition of Instructions is chiefly compiled from the latest of these compositions—

* Exp. p. 35. El. p. 53. † Exp. p. 17. El. p. 32.

Elements of Tuition, part 2, the English School—a work which comprises the rise, progress, history, and bearings of this invention.

It need only be here noticed that by the ready, expeditious and cheap means, which it furnishes of training up the inferior orders of Society in moral and religious principles, and in habits of useful Industry, it is fitted to raise them above the mean and low vices, which besot and debase the ignorant vulgar—above the savage and barbarous crimes, which disgrace and degrade dark and unenlightened ages; and by forming, through a Christian education, an intelligent, industrious and virtuous people, to give to the empire new strength, stability, and glory.

Thus to add to the sum of human virtue, individual happiness, and, by consequence, national strength and prosperity, His Royal Highness the Prince Regent, in the name and behalf of his Majesty, and as the best proof of the Sovereign's paternal solicitude for the Army, has given his sanction to the orders of His Royal Highness the Commander in Chief, that all the children of the soldiers be educated in these principles, and on this System*.

So high and commanding a precedent can scarcely fail to lead the Legislature to extend this boon to all the children of the great body of the people. Already indeed, under the patronage of His Royal Highness *the Prince Regent*, every thing is doing with this view, which can be done, short of Legislative measures, by the National Society; and by Diocesan and other Societies throughout the Kingdom.

Founded on these principles, directed to such ends, and conducted through such means, is the *Madras School*, of which the key-stone is the following scheme.

* See "Instructions for establishing and conducting Regimental Schools upon the Rev. Dr. Bell's System, as adopted at the Royal Military Asylum, Chelsea. London, printed by W. Clowes, Northumberland Court, Strand. 1811."

Of the Madras System of Education.

“Ut illi (pueri) efferuntur lætitia cum vicerint? Ut pudet victos? Ut se accusari nolunt? quam cupiunt laudari? quos illi labores non perferunt, ut æqualium principes sint?” CIC.

CHAPTER I.

Scheme of a School on the Model of the Madras Asylum.

1st. *The Asylum*, like every well-regulated school, is arranged into *Forms or Classes*; each composed of as many scholars as have made a similar progress.

The scholar ever finds his own level, not only in his class, but also in the ranks of the school, being promoted or degraded from place to place, or class to class, according to his relative proficiency.

By this classification, which, though neither new nor peculiar to the Madras School, is yet carried to a greater length there than in any other school I have seen, a teacher or master has no more trouble, nay has less trouble, in the tuition of a whole class than of a single scholar; and that emulation or desire of excellence, which the Creator has implanted in the human breast for the wisest and noblest purposes, is thus called forth, and proves a powerful and unceasing incentive to laudable exertion—a mild, yet effectual instrument of discipline.

When a class says a lesson or performs any operation or task, the scholar, who prompts another, or tells him what he mistakes, takes the place in the class above him he prompted, and all those between them: and he who excels in writing or other exercises, takes precedence of all who are inferior to him.

When a boy appears to be inattentive, he is suddenly called upon to proceed, in whatever part of the class he may be; and, if he hesitates, he loses his place. If at any time a scholar is negligent he forfeits a place; but if he fails grossly, or misbehaves, he is turned down to the bottom, or left of his class.

When the scholar does not read audibly and distinctly, as often happens in the out-set; or pronounces badly,

or makes any of those mistakes, which generally require a length of time to correct, each of the scholars under him who reads audibly, &c. takes his place till he either corrects himself, or sinks below all who prompt him. By this simple and inoffensive process, he will soon correct himself of any failing without further trouble on the part of the master, that he may regain his lost honours, and recover his due station. This is a cheap corrective of such faults as otherwise often prove of long standing, far more effectual than corporal punishment.

When a boy has held a high rank in his class for some time, he may be made an assistant teacher of that class ; but when this is not eligible, he has the option of being advanced to a superior class, where he is placed at the foot ; and if, in a few days, he rises near the middle, he maintains a permanent footing in this class ; if not, he must revert to his original class. The boy also, who fails, for some time, in saying his daily lessons well, is degraded to an inferior class, where he is placed at the head ; and if he sink to its level, he forfeits his former class, and remains with the new one as long as he is on a footing of equality with them : but if he maintain a high rank, he is allowed to resume his original class on a new trial ; when it often happens that, by redoubled exertion, he can now keep pace with them.

By these means, no class is ever retarded in its progress by idle or dull boys ; and every boy in every class is fully and profitably employed ; and, by thus finding his own level, his improvement is most effectually promoted, and rendered a maximum. Conscious that his lot depends solely on himself, that he is the dispenser of his own honour or shame, the author of his own advancement or degradation, he recognises the justice, perceives the beauty, and feels the utility of those rules, by which his progress and improvement are best secured to the full measure of his application and capacity. So much for the general formation of a school.

Now more particularly of the Madras Asylum :

“ Sicut firmiores in literis profectus alit æmulatio : ita incipientibus atque adhuc teneris, condiscipulorum quam præceptoris, jucundior, hoc ipso quod facilior, imitatio est.”—QUIN.

2d. *Each Class is paired off into tutors and pupils.*

Thus in a class of twenty-four boys, the twelve best and most trusty are tutors respectively to the twelve worst.

3d. *To each class is attached an assistant teacher, whose sole business it is to attend his class, to prevent idleness, to instruct and help the tutors in learning their lesson, and in teaching their pupils; and to hear the class, as soon as prepared, say their lesson, under*

4th. *The teacher, who has charge of the class, directs and guides his assistant, overlooks him in hearing the class, or himself hears both the assistant and scholars say their lesson, and is responsible for the order, behaviour, diligence, and improvement of the class.*

5th. *A sub-usher and usher (or rather a competent number of ushers) are appointed when necessary, to inspect the school, watch over the whole, and give their instructions and assistance, wherever wanted, as the agents and ministers of*

6th. *The schoolmaster, whose province it is to direct and conduct the system in all its ramifications, and to see all the subordinate offices, duly carried into effect.*

His perpetual employment is to overlook the whole school, and give life and motion to every member of it. He inspects the classes, one by one, and is occupied wherever there is most occasion for his services, and where they will best tell. He is to encourage the diffident, the timid, and the backward; to check and repress the forward and presumptuous: to bestow just and ample commendation upon the diligent, attentive and orderly, however dull their capacity, or slow their progress; to regulate the ambitious, rouse the slothful, and make the idle bestir themselves: in short, to deal out praise and displeasure, encouragement and threatening, accord-

ing to the temper, disposition, and genius of the scholar. He is occasionally to hear and instruct the classes himself, and far oftener to watch over the general order, seeing that his numerous ministers are at their post and alert (rather than acting himself) and overlooking the teachers and assistants, while hearing their respective classes.

7th. *Last of all comes the superintendent (who may be the chaplain of the establishment, parochial minister, trustee, or visitor), whose scrutinizing eye must pervade the whole machine, whose active mind must give it energy, and whose unbiassed judgment must inspire confidence, and maintain the general order and harmony.*

What goes before comprises the system of *tuition by monitors*. What follows is for the purpose of checks and instruments of discipline, in executing the above plan: as well as of inspection and precision.

8th. *Every lesson for the day, is marked in the teacher's and assistant teacher's book as it is given out: and the sum of these daily lessons and other exercises, and also the individual proficiency of each scholar, or the place he holds in his class, are entered in registers prepared for the purpose.*

9th. There is also a *black book*, as the boys call it, or register of such offences as require serious animadversion; and a weekly scrutiny by

10th. *A jury* of twelve boys—the peers of the culprits.

Such in brief is the scheme of the Madras System of Education on an enlarged scale, and in a multiplied form adapted to a numerous school—a system which gives to the master, as it were, the hundred eyes of Argus, the hundred hands of Briareus, and the wings of Mercury; and which, as it regards the pupils, has put an end to the race of dunces, superseded the necessity of punishment, and given the same interest and delight to the school-room as to the play-ground.

Instructions for modelling a School on the above Scheme.

It may be proper to premise that the universal principle of *tuition by the scholars* themselves, by which the Madras School is entirely conducted, has been styled *self-tuition*, because by it, "the school teaches itself:" but it may with equal propriety be styled *self-discipline*, as it is alike fitted for the discipline and the instruction of a school—maintaining order, and preventing faults, by the very same means by which it secures diligence, and carries on the tuition of the school.

Under this universal principle the school is conducted by two general laws.

The first is, that *every scholar is allowed*, by a fair and constant competition with his fellows, *to find his level*.

The second is, that *the instruction of the school* is carried on by *short, easy, frequent, appropriate, and perfect lessons*.

The manner in which this is done is the subject of this chapter.

Begin with arranging the school into classes. In large schools, where great numbers have made an equal progress, each class may consist of 36 scholars. In small schools where such numbers do not readily coalesce, it is convenient that there be no more classes than the relative state of the scholars' progress absolutely requires. In general, the fewer the classes the better.

There is observable a general hesitation in uniting *two (or three)* small classes into *one (or two)*, on account of a supposed inequality, because the one has advanced somewhat farther than the other. It is not considered that in the common run of schools the class which is united to another not quite so far advanced, sometimes derives more benefit from going over the ground again with the inferior class, than the inferior class does from the union with the superior; and that at any rate the advantage is reciprocal.

The next step is to select the ushers and teachers from

among the senior and best scholars, chiefly out of the two or three higher classes. This is best done, if the master is not acquainted with the dispositions, characters, and attainments of the scholars, by the elective voice of the higher classes and best boys in the school, and afterwards by means of those teachers, who scarce ever fail to find for him the boy best fitted for his purpose. In the first arrangement of a school, and as often as occasion requires, an usher may be nominated for every two or three classes: and by appointing a fitting agent on every emergency, such as for the establishment and maintenance of silence, diligence, and order, &c. nothing is ever difficult or laborious, in the hands of a master of capacity and energy. When the occasion for such supernumerary officers ceases, they are discontinued.

In the selection and in the management of the teachers, the ability of the master is brought to the test; for the regularity and discipline of the school as well as the progress of the respective classes, entirely depending upon their capacity and diligence, it behoves the master therefore to secure for himself such ministers as he can command and rely upon for ability and energy, without which nothing can be done as it ought to be done. He must exert his utmost vigilance and discretion in overlooking and directing all they do, and preventing or stopping, on its first occurrence, the smallest irregularity, deviation or neglect. No teachers, who do not prove themselves equal to the task assigned to them, should be retained. But as they are responsible for the improvement and behaviour of all under them; and are to do *all that* inspection and vigilance can do, to prevent offences, if they perform their office well, they should not be speedily removed, even for promotion into a higher class; generally speaking, it would be advantageous to keep them at least six months in the charge of the same class.

It is an easy matter for the master to give books and tasks to his teachers who are advanced considerably be-

yond the class of which they have charge, and to enable them to carry on their own studies at home, and at leisure hours, in the way which will be most advantageous to themselves, without interfering with the discharge of their office. Indeed the teacher, even if confined to his class, must (when the school is in good order) soon, with them, reach the summit of the school.

The option of able teachers, and the facility of direction and superintendence, increase in the inverse ratio of the number of the classes; and yet no fault occurs more frequently in a school than for the master to double his own labour, while at the same time, and by the same means, he diminishes by one half the emulation and profit of his scholars, by the improvident multiplication of his classes.

Next, each class is to be paired off into tutors and pupils: the head or rather the best and most trusty boy, tutors the worst; the next best the next worst, and so on. No lesson should occupy more than ten minutes or a quarter of an hour, both in learning and saying. This material rule yields only in importance to another, that no lesson must, on any account, be dismissed till it be well said. The assistant teacher, and the teacher should in their turn read a portion of the lesson with their class.

In the lower classes, the scholars having said one lesson well, immediately read over the next, and mark the hard words previously to going to their seats to learn it, and the teacher apportions its length to its difficulty. In preparing their spelling and reading lessons (and the same thing may be done in saying them) the scholar begins always with the difficult words, and words which have not occurred before. Indeed these frequently constitute the whole that is to be learnt, as the great bulk of the lesson will be already familiar from the frequent recurrence of the same words. It is of importance to observe that nothing imperfectly known is ever passed over; and nothing already well known dwelt upon. It

is thus only that a waste of time, even where the utmost diligence prevails, can be prevented.

When the lesson has been thus prepared or learnt, it is said by the scholars in portions by succession to the teacher, who names the boy that shall begin : and, if well said, they proceed to the next lesson ; if not, they must repeat the same lesson, even shortened, if need be, till it be well learnt. The common practice is that when three mistakes are made the lesson must be revised. The observance of this rule would give a new appearance and produce incalculable benefit to many a school. The sum of the whole is, *short, easy, frequent, and perfect lessons.*

Every class in the school, where there is sufficient room, or every alternate class, (where, as at the Royal Military Asylum, Chelsea, it is necessary that one class make room for another, and quit the ground which it is to occupy,) may be saying their lessons at the same time ; and the master or usher, passing along, may in some measure at once observe how the respective classes acquit themselves. But this is done effectually by overhearing the classes by rotation, when saying their lessons.

When you give orders or instructions, requiring attention and comprehension, they should be given to the ushers, and by them to the teachers, and by the teachers to their respective classes. One intelligent boy made by you to comprehend any thing, in which there is the least difficulty, can bring it down to the level of his school-fellows' capacity, and explain it to them far better than you can. He knows where his difficulty lay in comprehending you : and his time is only employed in explaining to them, in their own language, what they do not know, while you are often employed in telling them only what they do know, and frequently in a language which they do not understand. Another rule of the school is, that *a boy never knows any thing you tell him, or is improved by any thing you do for him : it is what he tells you, and what he does for himself, which is alone useful.*

The error most fatal to the well-being of a school, and to which the master is most liable, is in looking after individuals and individual points, and attempting to do himself, what one man can never do ; instead of seeing that his numerous officers be alert and active, and perform the respective offices allotted to them—a task which is easily done, and, if well done, constitutes the excellence of a Madras School. When the master has reached this pitch of attainment, he is rewarded by the ease and comfort which it gives to himself, and by the profit and satisfaction which it affords to his pupils. In this state of his school every thing becomes easy of execution. Scarcely an offence can be committed, for scarcely can an offence escape detection, as every offence is reported as soon as committed, by the person responsible for the conduct of the offender. Should a tutor fail of reporting the misconduct of his pupil to the assistant, he himself is reported for neglect : and, if the assistant or teacher should in like manner fail, each is in like manner amenable. Such are the instruments, and not by his own individual exertions, with which the master is to perform his functions, if he would promote the general weal.

The next point, which demands particular and strict attention, is the means, which are employed to secure the punctual and undeviating execution of the daily tasks, according to the rules which have been laid down.

The ground-work of these instruments of precision, inspection, and diligence, is *the marked book*—a guide which ought never to be dispensed with, and never have I seen it dispensed with, without giving rise to much error and neglect, which indeed can hardly be otherwise prevented, where short, numerous, and perfect lessons are required. The marked books are confined to the teachers and assistant teachers ; but the master ought to preserve a copy of them for the inspection of the superintendent and visitors.

In each class, the master marks with pen and ink, in the front of the teachers' books, when taken in hand, the number of the class, the teacher's name; the day of the month, the manner in which it is to be read, and whether for the first or second time, &c. and the teacher marks with pencil the day of the month at the place where the lesson begins every morning, and also where each successive lesson during the day, as it is given out, ends. At the close of the school for the day, the individual proficiency of each scholar, or the place which he holds in his class, is entered in the registers by the teachers, ushers, or other competent officers: and also the sum of the daily tasks noted in the marked book, or performed during the day—the number of lessons read; pages or lines ended at; and hours thus employed, in three adjoining columns; and so with the catechism, religious instruction, writing, ciphering, &c. These are added weekly and monthly, and compared, by the master and teacher, with what was done the preceding day, week, and month. When the scholars are employed in writing on copy or ciphering books, or in other tasks which must be performed individually, each boy registers for himself all his daily operations in the first page of his copy, ciphering or other book; which is compared, by his master or teacher, with what he did the day before, and what other boys of his class and standing do:—and so weekly, and monthly. The page, in which these registers are kept, is ruled into thirty-one parallel lines, to last a month, and into as many columns as there are daily entries to be made. These simple contrivances are admirably fitted to correct idleness and detect negligence in their origin, and to bear permanent testimony of merit and demerit, even overlooked in passing.

In the hands of the master the registers are instruments of discipline, and produce great precision and exactitude, enabling him readily to inspect, direct, correct, and controul the respective classes however nu-

merous. To the superintendent or visitor they afford the readiest means of ascertaining the progress and present state of the school. He sees at once the ground gone over by each class since his last visit, and he has only to ascertain by trial, whether it has been gone over as it ought. If so, the master has done his duty, the school is in good order, and comes under the denomination of a Madras School, where perfect instruction predominates.

An examination of the school, should regularly take place once a week, at which it is of great importance that the visitors and superintendent be present: at the same time the black book is solemnly inspected and scrutinized, in presence of the whole school, drawn up in a circle for that purpose; when the nature and consequence of every omission or commission are explained in the language of the school; and the fact tried, and sentence pronounced on the accused by a *jury* of their peers—good boys, selected from among the teachers and scholars. The sentence is inflicted, mitigated, or remitted at the discretion of the superintendent, visitor, or master. It is essential to the well-being of the school that all its regulations be administered with equal and distributive justice.

My experience at home has in this (as in every other instance) served to confirm my experiment made abroad, as stated in the report of the Madras Asylum, where, "for months together it was not necessary to inflict a single punishment*." In the hands of a master of energy, who enters into the spirit of the system, and has for some time reduced it to successful practice, and is supported by able "teachers, whose business is not to correct but to prevent faults," "and to preclude the use of punishment*," I am persuaded that no other punishments or even rewards are absolutely necessary than those which the *emulation* of the new school, the principle of honour and shame, keeps in perpetual action. At any rate in the central (and other schools formed on that model) no corporal,

* Exp. p. 27, 23, 24. El. p. 44, 39.

or other punishments, even from the beginning, were admitted, except confinement, with a task at extra hours. Indeed, so much is done, in the Madras School, by inspection and vigilance, to prevent offences and idleness, that there is little or nothing left for punishment to do. In proportion to the ability and energy which the master displays in executing the rules here laid down, will the necessity of punishment in any shape be done away.

It cannot be too often remarked that this system hinges on the teachers of each class; and that their station must, in one shape or other, be rendered desirable, and an object of emulation; and that the forfeiture of this office through misconduct be severely felt.

That the teacher profits far more by teaching than the scholar does by learning, is a received maxim of great antiquity, which all experience confirms: but, in despite of which, and by an over-weening solicitude about the teachers, although making rapid advances unseen by vulgar eyes, the order and progress of a school are often unnecessarily interrupted and disturbed by frequent change.

To sum up all. The fewer classes the better. Select and retain able teachers, never prescribe a lesson or task which can require more than ten minutes or a quarter of an hour for the learner to be completely master of it: never omit marking the book, the moment the lesson is given out, nor quit a letter, a word, a line, or a verse, or a sentence, or a page, or a chapter, or a book, or a task of any kind, till it is familiar to the scholar. Let his progress be sure and perfect; and it must, provided that the due number of lessons be rightly gotten and said, be accelerated and rapid.

It need scarcely be remarked that not only the universal principle and general laws of the new school, but most if not all of what has gone before, apply (*mutatis mutandis*) with very little alteration to tuition in every branch of education, and is no less adapted to the workshop, and to the operations of a manufactory, than to the economy of a school.

Of the Practices of the Madras Asylum.

INTRODUCTION.

We come now to apply this system of *self-tuition* with perfect instruction, by short, frequent, and adapted lessons, and in classes composed of scholars of equal proficiency, to the several branches of education, in the scholars progress through an English school.

At Madras, the author did not rest contented with having invented the most expeditious, pleasant, and economical mode of conducting education in general, with having substituted the prevention of idleness and offences by constant inspection and vigilance, and also the incitement of emulation, or a sense of honour and shame, for corporal and other degrading punishments, and with having devised the most ready and efficacious guides and checks by which the execution of this system might be directed, superintended, controuled, and ensured (as has been above detailed): but he also descended to each particular step in the scholar's progress, and contrived certain practices or helps to facilitate and expedite that individual operation. His design was always *one*—simplicity, ease, effect. The means contrived were solely such as might naturally conduct to this end: and the uniform test of these means was trial and experiment, by which all that has been and is to be detailed was effected.

To begin with the art of reading and spelling.

This art is divided into three branches, and a new mode of instruction is contrived, peculiar to each of them.

The first is the alphabet; the second monosyllables, or words of one syllable; the third, words of more than one syllable. These three divisions comprehend the whole that is necessary to be taught in the art of reading: and the three main practices by which these were taught at Madras, are *writing in sand*, *syllabic reading*, and *unreiterated spelling**, &c.

* Exp. p. 10. 14. El. p. 24. 28.

In treating of each of these branches, my instructions will be rendered more plain and intelligible by applying them to the appropriate books prepared for the National Society, under the direction of my invaluable friend and fellow-labourer Mr. JOHNSON, in which each of these divisions is kept separate.

The economy of the Madras school arises not only from the *tuition by monitors*, but also from the use of small and cheap books, and still more from the perfect instruction in these books, by which one page is made to go as far as half a dozen or a dozen in the common way of reading in some schools. Short books are also preferred, because they enable the scholar more readily to see the stages of his journey, and mark his own progress : and the master to provide more effectually, that none of the books be ever parted with, till the entire contents are perfectly familiar to the scholar, by which means he will go through the subsequent books with a precision and despatch, not otherwise attainable.

CHAPTER I.

Of the alphabet, and writing on sand.

“ Jesus stooped down, and with his finger wrote on the ground.”

John, viii. 6.

For writing on sand, smooth and level (trays or) boards, about three feet long, ten inches wide, with ledges on every side of an inch deep (inside measurements) placed on a convenient bench or form, may each of them serve for three children. A little dry sand is put into them, so that with a shake it will become level, and spread itself thinly over the surface.

This class requires an expert and able teacher, who may be assisted by boys who last learnt the alphabet, and who will thereby perfect themselves in the fundamental elements of their future studies. The teacher traces in the sand with his forefinger a capital letter, of which there is a copy before him. The scholar traces the impression again and again, the teacher guiding his finger at first, if necessary ; the sand is then smoothed with a

shake. Next the scholar, looking at the letter before him, tries to copy it, and is assisted as before, and directed till he can do it with facility and precision. The copy is then withdrawn, and the scholar must now form it from memory.

In like manner a second letter is taught. He then returns to the former, and makes alternately the one and the other, till he can form both with readiness and exactness. This done, he proceeds to a third, and so on, never taking in hand a subsequent letter till he is familiar with all that precede it.

To facilitate the difficult task of teaching the alphabet to very young children, various devices have been conjoined with writing on sand. The letters of the alphabet have been arranged according to the simplicity of their form*. But it may suffice to begin with some of the letters of simplest form, as in the National Society Central school book, No. 1, and then to proceed regularly through the alphabet.

The same process is followed in regard to the small letters; particular attention is shewn to the letters b, d, p, and q, which the pupil is taught to distinguish, by telling him that each is formed of an o, and a straight line; that the o in b and p is on the right, and in d and q on the left, or by such other device, as will readily occur to the earnest teacher.

In like manner, the double letters, the digits, and numbers are taught by writing them on sand.

To regulate and check the first and most difficult branch of the scholar's instruction, there should be required the task of one letter, for every quarter or half an hour, with the same allowance of a quarter or half an hour for the revisal of all the letters which went before the last letter learnt: but on no account should a new letter be taken in hand, till the preceding ones are completely mastered; and the progress of each class

* Kendal schools, by Dr. BRIGGS, 1799, see Reports of Society for bettering the Condition of the Poor. Vol. III.

24 *Of Monosyllables, previous Spelling, &c.*

(though it consists, if any such there be, of a single scholar) should be registered daily. When these directions are neglected, the scholar often spends more time in learning the alphabet than is necessary for teaching him to read the bible. In no part of his studies, is he so entirely dependent on his teacher, as in learning the alphabet, and no part of his studies is so often neglected. Independently of the natural difficulty of operations entirely new, where each lesson differs completely from every other, there is often the habit of attention to be acquired at the same time. Hence one of the great advantages of the use of sand, which combines amusement with utility.

In teaching the alphabet, and digits, a single leaf book (the horn book of our ancestors), the first leaf of the first book of the National Society is used.

When familiar with these, and able without the smallest hesitation to tell the letters and digits in any book, and write them on sand, he proceeds to monosyllables.

CHAPTER II.

Of Monosyllables, previous Spelling, &c.

Being able to write in sand any monosyllable, the scholar has made a very great progress in reading and spelling. And when he now takes small books into his hands, he has little more to do than to practise what he had already learnt.

The most effectual mode of teaching monosyllables, is in sand, as the alphabet was taught—in which case, no book is wanted but the single leaf, which the teacher holds in his hand; but whether this way, or a book be preferred, the lessons of monosyllables begin with the easiest, and proceed gradually to the most difficult, as in the eleven last leaves of the National Society's book, No. 1. When the monosyllables are taught in sand, the utmost economy and precision are attained; and the chief difficulty of learning to read, or spell, overcome before a book is put into the hands of the scholar.

Otherwise after teaching in sand the monosyllables of two letters, this branch of tuition begins anew by first spelling the word *on* book, and then pronouncing or reading it, by combining the separate sounds, into one articulation. But the practice of the Madras School does not stop here. As soon as the lesson is thus said forwards and backwards, backwards and forwards (beginning with any child indiscriminately, and each in succession saying a single syllable or word) till the teacher says "shut books;" the scholars are called upon to spell the words *off* book, beginning always with the hardest word in the lesson. The scholar spells the syllables *on* book thus, b-a ba, *off* book ba b-a.

It is proper to observe, that whenever I use the word spell by itself, I always mean spelling *off* book, after the lesson has been said and the book is shut. When on the other hand, I speak of spelling (in the spelling book), previously to the reading of the word, as usually practised throughout long spelling books, &c. and termed simply spelling, as when it is said, "the scholar is in spelling," this I always denominate previous spelling, or spelling *on* book.

Here the utmost pains must be taken that every word, as he proceeds, be made perfectly familiar to the scholar, considering always that as four or six lessons are at this stage said every hour, it is only necessary that these lessons be well learnt, and, how short soever they be, his progress will be rapid beyond example; but if the lessons, even in the first perusal, are passed over, as often happens in the general run of schools, in a slovenly and careless manner, a load of toil and tedium is laid up; and the scholar, conscious of his imperfect and slow progress, and puzzled and embarrassed by every lesson, every where feels dissatisfied with the irksomeness of his daily tasks, and alike disgusted with his master, his school, and his book. Let it also be considered, that this is not only the ground-work, but also the main part of the future edifice, that the whole of the art of

reading in the Madras School is reduced to its first elements—letters and their combination into single syllables; and that, in teaching and learning these constituent parts, all the labour of the master, and difficulty of the scholar consist. It is not enough, then, that he go through the monosyllabic spelling-book a first time in a perfect manner. The impression of a first perusal, however strong and correct at the time, wears off, and to be rendered permanent it must be renewed by revision as often as shall be found necessary.

For this reason let the first leaf of the monosyllables—the third and fourth pages of the leaf book be perused for a first time, spelling every word *on*, and *off* book perfectly; and a second time in the same manner, for the sake of recovering what may be forgotten; but it will be found unnecessary on the second perusal to require the scholar to spell every word *off* book, but only those which he may be supposed to have forgotten; much less need it be required on a third perusal (if, after all, a third perusal should be found necessary) to spell any but the hardest words.

It is not however, till the scholar (by which it will be noticed, I mean every boy and girl qualified to remain in his or her respective class) can on examination of the master or superintendent, spell readily *on* and *off* book every word, that he goes through this leaf once more, reading the word without previous spelling, thus, *ba*; continuing to be exercised, as before, in spelling *off* book, if he cannot yet readily spell every word in this leaf. In executing these directions each leaf or card is considered as a detached book, and the above rules are applied to each in succession.

If the master has seen to the perfect instruction in the first perusal, and a just attention has been paid to the foregoing directions, very little time will be required for the subsequent perusals, of which in that case a second or third will in general suffice.

I must request every reader to pause while I repeat,

as the result of my experience at home, that there is much unnecessary trouble, occasioned, in almost every school because this single point—the perfect instruction in every lesson on the first perusal—is not attended to, as it ought to be. It is here the visitor, the *exactor studiorum*, has to ply his utmost vigilance. His school will be as much superior, or inferior, to other schools, as the master does or does not, in the first instance, and first learning of every lesson, see that not a letter or a word, or a task is passed over without being familiar to the scholar; taking especial care that this rule is observed in the alphabet and monosyllables; and that the due number of lessons learnt and perfectly said every day, are marked and registered. When I could have this done to my mind, I have found that it makes such a difference, as will hardly be believed, in the progress and comfort of the scholar. Indeed when this is not done, the immediate object of education—perfect instruction—is not attained.

Let it be well understood, that no severe task is hereby imposed on either master or scholar; nothing required of the one or the other, but what is easy of execution: nothing but to consult for the ease, comfort, and profit of the one and the other. For though it be required that a lesson be well learned and said every quarter of an hour, yet it is left to the discretion of the teacher, under the master's instructions, to make each lesson so short, that it may easily be learnt in the given time, and if not, it is desired that it be revised, and even shortened if need be. All that is ordered (an order which on no account ought ever to be dispensed with, and yet is oftener than any other neglected) is, that no lesson imperfectly said be ever passed over.

It may serve to impress the master with a just sense of the importance of what has been recommended, if he will reflect, that if he have perfectly instructed his scholar in these twelve leaves, which is best done one by one.

28 *Of Monosyllables, previous Spelling, &c.*

every difficulty in acquiring the art of reading, is conquered.

It is not in this stage, and seldom perhaps in any other (except for recreation) necessary for the child to go to his seat, in order to get his lesson, as by spending the time allowed him to get it, in saying it to his teacher, he will learn it more effectually. The learning of them in their seats, cannot be so much depended upon, when the school is not in perfect order (and even when it is) for diligence and earnestness: and, as for recreation, every task is rendered a play: at least the class need only go to their seats once in five or six lessons.

When a new scholar, who has made some progress, comes to school, he begins with the sand-board or lowest class, and works his way up, so as to find his level. When a school is new modelled on the Madras System, or a fresh class begin their monosyllabic spelling book, each scholar in the class may at first be made to repeat the lesson, at one and the same time. Also, a fresh class, which has made some progress in other schools, may be initiated into the new mode of saying lessons, by each of the scholars reading in the alphabet or monosyllables, with which they are acquainted, a short lesson; in which case, thirty and even sixty lessons have been said in an hour.

Observe that, from this time forward—from the time the scholar has finished his monosyllabic spelling book, there is no more previous spelling, in which so much time is wasted, except indeed the scholar meets with a syllable, which, after all has been done, puzzles him, when he resolves that syllable, and *that only*, into letters by previous spelling, to enable him to read it.

It should be a constant rule, to make the scholar read the number of the pages, verses, or chapters, as if it were the first word of the page, &c. By never passing a verse, or chapter, or lesson, or page, without reading and learning its number, he is taught by degrees, and almost insensibly, to turn to any place in his book.

At the end of the first book, are the stops and points, &c. used in reading ; and here, if not before, they are to be taught to the scholar, so that he can write all of them in sand, and tell them in any book. If taught, like all else, at once in a perfect manner, it will render unnecessary the time spent in some schools, in counting the length of the pauses aloud—a practice which should not be continued, more than a few days. The scholar need only be taught to pause the due length of time, and mark the *tone* and *stretch* of voice for each. If he errs, he is called upon to name the stop, and if he cannot tell it, he is sent to the sand-board anew to refresh his memory.

The scholar, having finished his first book, and being able to read any monosyllable on book, with or without previous spelling, has overcome every difficulty in the art of reading. His future progress will reward his past labours.

Hitherto, the scholar's play has consisted in the competition with his equals. In the acquisition of the elements of his future studies, his daily tasks had nothing to recommend them, but the end to which they were directed. But having now acquired a new art, his subsequent books should combine amusement with instruction.

Such is or should be the National Society's Book, No. 2, composed of lessons in monosyllables. This book is to be read in the usual way, or by sentences, and with due attention to the stops, and to the just practice in the art, which the scholar has acquired. If the first book has been taught, as it ought (and if it has not, the child should return to it, which will now disgust both master and scholar: seeing how badly matters have been before managed, and that they must now tread back, after much loss of time, their steps, and do with pain, and with the increased difficulty of bad habits, what at first could have been done with comparative ease and satisfaction), not the least diffi-

culty can occur from any of the words in this book, for they have been already perfectly learnt, or other words resembling them, and far more difficult. Still, however, in the beginning, let a very short lesson be given, and let every child learn to read the *first* sentence, in the manner he is to read ever afterwards; slowly, distinctly, and audibly, pronouncing aloud the last *letters* of every word, and the last *word* of every sentence, and making the just pause at every stop. This book is soon mastered, if the lessons be duly apportioned to the scholar's proficiency.

Each scholar reads at first a very small portion in succession, till the teacher says, *next*, or points to any particular boy to proceed. The scholar, who happens to read the last part of the lesson, begins it again, and thus they go on till the teacher says, *shut books*. When the *hardest* words are spelt *off* book. Then the next lesson is read over by the scholars, that the teacher may duly apportion its length: and they are then called upon to tell, where the lesson begins and ends, and which are the hardest words in it. They now go to their seats to learn it: but much more frequently (where there is room in the school, for each class) say it immediately, first telling the page where the lesson is found, and where the lesson begins and ends, and then proceeding as before.

It is an error most common in reading, when the scholar meets with a hard word, to repeat over and over again the easy words, which stand before it, till he can stumble upon the difficult word. This should never be allowed; but the eye of the scholar should be confined to the single word which puzzles him, by being prevented from reading any other till it be read. If he disobeys this rule, let the next scholar correct him, and take his place—the best mode of punishing and correcting every error.

Having revised this book till he is perfectly master of it, he then proceeds to the third book, composed of words of more than one syllable.

Of Words of more than one Syllable—Syllabic and other Reading.

Having now done with words of one syllable, we proceed to words of more than one syllable.

The scholar, who is master of monosyllables, has conquered every difficulty in the art of reading, and has laid the solid foundation of his future studies. For, by means of syllabic reading, the Madras school converts, as it were, all other words, however long, into monosyllables.

As spelling monosyllables on book, consists in resolving a syllable, into the letters of which it is composed, in order to reunite and combine their separate sounds, into a single articulation ; so syllabic reading consists in resolving a word of more than one syllable, into the syllables of which it is composed, to prepare for their future reunion.

The National Society's (syllabic) Book, No. 3, which the scholar has now to take in hand, is constructed on the same principle with the common spelling book, but in a small compass, adapted to the perfect instruction of the new school, which renders long examples, and long books unnecessary. It consists, or is to consist, of syllabic lessons in dissyllables, or words of two syllables, followed by reading lessons, of words of not more than two syllables, then in trisyllables, or words of three syllables, with reading lessons, of words of not more than three syllables, and lastly in polysyllables, or words of more than three syllables.

In the syllabic lessons, the words are read, in the first instance, syllable by syllable, as if they were monosyllables, thus, pre-sent ; re-pre-sent ; mis-re-pre-sent ; mis-re-pre-sen-ted ; mis-re-pre-sen-ta-ti-on, pausing an instant between each syllable, and double that time between each word.

The scholar, who has been perfectly instructed in the monosyllables, can be at no loss in regard to the syllables, which enter into the composition of longer words,

as they are in general short and easy, except in the monosyllabic root of derivatives, which root, the scholar has already learnt in his first book. Even, indeed, if he had to disunite the syllables of a word, and read them, as if they were separate monosyllables, it were an easy task ; and it is rendered still easier by their being already disunited in the (spelling, or) syllabic books.

How unnecessarily tedious, then, is the common mode of reading words of more than one syllable by previous spelling, which can serve no purpose, but to waste time, and, as if this were not enough, there is added the tiresome practice of reiterating every syllable, thus, m-i-s, mis ; r-e, re, misre ; p-r-e, pre, misrepre ; s-e-n, sen, misrepresen ; t-a, ta, misrepresenta ; t-i, ti, misrepresentati ; o-n, on, misrepresentation. Here are no less than 51 separate articulations, whereas, by syllabic reading, seven suffice, thus, mis-re-pre sen-ta-ti-on. The loss of time being, in a greater proportion, than that of seven to one. What more need be said of the state of that art, which so unprofitably wastes so many hours ?

Having read perfectly after this manner (by syllables) a table of the syllabic lessons, the scholar is fully prepared to combine the syllables of which a word is composed, and to pronounce them together, and so to read the same lessons word by word.

And when he can read distinctly, and accurately, a table of syllabic lessons word by word, he proceeds to the annexed reading lessons, which these progressive practices enable him to read with precision. The rule now, is to read *slowly, audibly, and distinctly*, pronouncing aloud the *last* syllable of every word, and the *last* word of every sentence.

Such are the methods, by which the successive lessons of this third book are read. It is the contrivance of the Madras tuition, that every step of its progress not only prepares for, but actually anticipates, as it were, the following step.

As before in reading monosyllables, so now in syllabic

reading, if puzzled with any syllable, the scholar resolves that syllable, and that only into letters; also, in reading, either word by word, or by sentences, if he be puzzled with a word, he resolves that word, and that only, into the syllables of which it is composed, thus, *po-ly-syl-la-ble*; *Ne-bu-chad-nex-zer*; *Je-ho-sha-phat*.

Throughout the syllabic lessons, whether reading syllabically, or word by word, the scholars read each a single word by turns, from the first word, to the last in the lesson, and from the last to the first, going on without interruption or speaking (if no mistake be made) till the teacher says, *shut books*; and in the reading lessons, they read small portions, by turns, beginning the lesson anew as often as it is finished, till the teacher says, *shut books*; when they spell *off* book, as will be explained in the next chapter.

By such methods, the scholar is now sufficiently qualified to read, and to study the books fitted as well for practice in the art he has now acquired, as for his instruction in morality and religion, and his Christian duties.

The first books put into his hands for these purposes are, *Our Saviour's Sermon on the Mount—Parables—Miracles—Discourses—and History*; *Ostervald's Abridgement of the Bible*, and the *Chief Truths of Religion*; and then, or before, *the Psalter, with the Morning and Evening Service*, which, at first, suffices for a Prayer-book. After these, come *the Testament, Prayer-book, and Bible, &c.*

The rule ever is to read *slowly, audibly, and distinctly*, pronouncing aloud the last *syllable* of every word, and the last *word* of every sentence.

CHAPTER IV.

Of unreiterated Spelling.

The same attention, which has been found to simplify and facilitate every step in the process of reading, is observed in abbreviating the barbarous, and wearisome

process of spelling, as it has been heretofore practised. Having before entirely abolished the previous spelling of words of more than one syllable, and by consequence the useless reiteration, with which it was accompanied, and which consists solely in repeating what the scholar has just before shewn that he knew and need not to repeat, so now in spelling *off* book the same useless repetitions are laid aside.

At the end of every lesson read, each class is required to spell *off* book those words, and those only with which they can be supposed not to be familiar. But this is not done in the common tedious mode, calculated to waste the time of both master and scholar: but by an abbreviation, similar to that which has been before explained in syllabic reading. Not thus, m-i-s—mis,—r-e—re,—misre,—p r-e—pre,—misrepre,—s-e-n—sen,—misrepresen,—t a—ta,—misrepresenta,—t-i—ti,—misrepresentati,—o-n—on,—misrepresentation; but briefly thus, m-i-s—r-e—p r-e—s-e-n—t-a—t-i—o-u; in the one case 102 letters are repeated, in the other only 17, or 6 for 1.

To be more particular: the scholar is desired to spell a word; for example, "faith." He repeats the word after you in the first instance, and before he spells it, to ascertain that he does not mistake it, which otherwise often happens; but he does not repeat it after he has spelt it, as it never happens, that having spelt the word, he fails in pronouncing it. So far nothing is gained by this inversion of the common practice but precision. The teacher says "faith;" the scholar repeats "faith," and spells "f-a-i-t-h," pausing an instant between each letter, for the sake of distinctness. It is when the scholar comes to spell words of more syllables than one that this precision turns to account. While he reads syllabically, he is also asked syllabically to spell his word, thus, faith-ful-ness, which he repeats, faith-ful-ness, and then spells, f-a-i-t-h—f-u-l—n-e-ss, pausing an instant between each letter, and double that time at the end of

each syllable, but without repeating the syllables as he goes along, or the word after he has done; neither of which serve any other purpose than to create delay, and impede his progress. After he is expert in this mode of spelling, or comes to read by sentences, the word is asked in the common way, "faithfulness;" but he always repeats by syllables, "faith-ful-ness," and spells as before.

It is only words which have not occurred frequently, or that may be supposed not to be well remembered, that the scholar is required to spell. Of such the number diminishes daily. After a little progress, one or two of the hardest words in a lesson will suffice, as the rest will have been learnt and known before.

The manner of hearing a class spell will serve to give a general idea of the mode of examining them in their tasks, whether in reading, or morality, or religion.

The teacher selecting always the most difficult word in the lesson which has been read, requires one of the class to spell it. If the mistake of a letter is made by the scholar in spelling, the boy next in order, who corrects him, must only name the single letter, where the mistake was committed, and then he takes his place; the same boy (the former) repeats that letter and goes on spelling the rest of the word, subject to the same correction as before, from the boys below him; and he must spell his word over and over again, if necessary, till he make no mistake: then all, who have risen above him, have each a word in his turn, so that, if a complete round were made, as many words would be spelt, as there are scholars in the class, each spelling a word. In the same way in the syllabic book, each boy in a class reads a word by rotation, subject to the same correction, and taking of place, by the boys below; and when they have advanced further, they read by small portions, till the teacher says, "Next."

By teaching the scholar to spell off book every word, as he goes along, with which he is supposed unac-

quainted, he will learn not only to spell well and accurately, but also to read more distinctly, and far sooner, than when the same pains in spelling off book are not taken in the beginning. The attention paid to these elementary and initiatory practices, will be amply repaid by the facility and despatch with which it will forward and crown the subsequent processes.

In the common careless and hasty mode of reading he may be thought to go over twice the ground at first setting out; but it is in a wrong road, which he must either retrace, or wander wide of his object in a by-path which grows every day more and more intricate, and more and more fatiguing; while the traveller, on the high road, finds comfortable stages to refresh and recruit; gains fresh strength every day, and advances with redoubled speed to the end of his journey.

CHAPTER V.

Morality and Religion.

“Neglectis urenda filix innascitur agris.”

It is almost unnecessary to repeat, that all the facilities of the system apply as well to the first principles of moral and religious instruction, as to the rudiments of reading and spelling, writing, and arithmetic. As the alphabet is taught letter by letter, &c. and the arithmetical tables are learnt by small portions, &c. so the same division of labour, and short and frequent stages, and perfect knowledge of every lesson, are observed in this most important branch of instruction, to which what goes before should be chiefly subservient. This division of labour, or short and frequent stages, I inculcate so often, because it is much neglected in the inferior order of schools; and is the hinge on which many questions, put to me on this subject, have turned.

From the period of the child's entering the school, even although he does not know his letters, not a day is to pass without his being taught to repeat perfectly a small portion of those prayers, graces, &c., which he is

to be instructed to use daily at home, beginning with the Lord's Prayer; then Graces before and after Meat; the second and third Collects of morning and evening Prayer; a short prayer on entering and on leaving church; the Catechism; and afterwards the same, broken into short questions. This is to be the first lesson from the mouth of the teacher to his class every morning, and it is easy to see how much a very small portion, learnt perfectly by heart, will amount to before the scholar is yet fully instructed in the art of reading.

"If the generous seeds of religion and virtue, be not carefully sown in the tender minds of children, and if those seeds be not cultivated by good education, there will certainly spring up briars and thorns, of which parents will not only feel the inconvenience, but every body else that comes near them." TILLOT.

By such means, the scholar is insensibly initiated into the first principles of religion, and acquires an habitual acquaintance with them, which gives a readiness, distinctness, and pleasantness, to his future studies.

The catechetical instruction is to be carried to the utmost distinctness and accuracy throughout the Catechism; and when the scholar can say it in the most perfect manner, he is then made to understand the meaning of what he has not fully comprehended. For this, the little book, already mentioned, in which the Catechism is broken into short questions, will be found better adapted, perhaps, than all the explanations which have yet been given of it. It retains the original luminous diction, alters nothing, but merely resolves every question into its simplest elements, so as to present a single idea, at a time, to the mind—furnishing an excellent model of that decomposition and division of labour, by which the most complex and difficult tasks may be rendered simple and easy of acquisition.

After these, the Chief Truths of the Christian Reli-

gion, the larger explanations of the Catechism, the Bible exercises of the Royal Military Asylum, Mrs. Trimmer's Teacher's Assistant, and Scripture Catechism, may follow. Of the broken Catechism, by reason of its small size and low price, one may be put into the hands of every child, as soon as he is able to read it; of the others, one will suffice for a class, the teacher instructing his class viva voce. After this manner, the teacher leaves to the master, or superintendent, only the easy charge of frequent examination, and of explaining to the teachers, what they are to explain to the rest of the school.

But in regard to instruction by question and answer in general, and how far it should be carried, it is worthy of observation, that it is often, though committed to memory, little understood; and that by teaching history, for example, in this manner, we not only interrupt the interest and chain of information in reading, but often teach words, not things. On the other hand, by examining the scholar in the course of his studies in every sentence, by questions, put in every way, as he goes along, you certainly discover whether he understands what he reads, and can instruct him wheresoever he is defective. In this examination he is allowed, in the first instance, to make his answers with the book open in his hand, and afterwards from memory. In this manner our Saviour's Sermon on the Mount, Ostervald's Abridgment of the Bible, and the following books are taught.

Another example of the simplification, method, and order, which are the leading principles of the Madras School, is the arrangement of lessons from the New Testament, into, 1st., the Parables, 2nd., Miracles, 3rd., Discourses, and, 4th., History of our Blessed Saviour.

Long have I felt the want of extracts* from the Bible

* These are now published by the Society for bettering the Condition of the Poor: and are in the list of the books of the National Society.

made on this principle, for the sake of distinctness as well as economy. This want is supplied to the Royal Military Asylum by marking out the passages to be read in succession. Thus, e. g. the parables should, in the first instance, be all read over by themselves, in the usual course of their lessons by the classes to their teachers. Each in its turn helps to the comprehension of another, and some general notion of this popular and interesting form of conveying instruction, as well as of the instruction conveyed, is obtained. They are next read one by one. The teacher explains them in order to his class as they were before explained to him, and examines them on each particular, in regard to it, as he was himself before examined. He quits not one parable to go to another till each scholar in his class be qualified to be in his turn an instructor as far as he has gone.

It is actually for want of knowing how easy the communication of knowledge may be rendered by the means pointed out in this essay, and applied as here applied, that the time spent in school is wasted to little or no purpose. In the way here pursued, the scholar has in a few days advanced one step, and acquired one species of knowledge, which renders the next step easier. Each preceding acquisition adds to the general stock, which more and more facilitates what follows; whereas, in slovenly and negligent teaching, the difficulties never once surmounted are still fresh, and meet him at every turn. In the Madras tuition, the difficulties diminish every day, as he goes along from parable to parable, from parables to miracle, from miracle to miracle, from miracles to discourses, from discourses to prophecies, &c. By teaching one at a time, and well, the whole is soon learnt; by teaching the whole in the lump, nothing is well learnt.

But for what more particularly regards the moral and religious application of this system of education,

and the grand views which it opens to the Christian world, I refer to "*Elements of Tuition, Part 2, the English School*," passim, and particularly to the extracts of Sermons preached at Lambeth, and published in that volume.

CHAPTER VI.

Of Writing.

"Non est aliena res, quæ fere ab honestis negligi solet, cura bene ac velociter scribendi." QUIN.

The management of the pen is of itself attended with no small difficulty, which should not be increased to the pupil, by his having at the same time the form of the letters to learn. On this account he is now taught to trace the written, as before the printed, characters in sand. He may also be taught to write, in the first instance, on a slate with a slate pencil, which in many cases may supersede all instruction at school in writing with paper, pen, and ink: and in every instance may precede it with great advantage.

"Ii quoque versus qui ad imitationem scribendi proponuntur non otiosas velim sententias habeant, sed honestum aliquid monentes." QUIN.

When the scholar is further advanced, and comes to have a copy and ciphering-book, no person is (now any more than before on his sand or slate) allowed, on any pretence, to set a copy, or write a single word or letter in either of them. He has before him his moveable copy, either from copper-plate, or prepared by the master, or usher, or teacher, at leisure, on a separate slip of paper, and ready for the whole school in succession. And he is at once taught, by cutting a slip of paper to the width of the lines of his copy, or other device of this sort, to rule his own paper, as before his slates, which a little practice in this way will soon enable him to do without such help. He is also as soon as possible, to make his own pen, and do every thing for himself, under the direction, not with the assistance, of his teacher.

The common practice of ruling paper, and making pens, &c. for the scholar, serves only to prevent him from learning to do these things for himself; and the writing of copies for each individual scholar in his copy-book cannot be too soon exploded. It not only wastes paper, pen, and ink, and time uselessly, but also perniciously; for if the master prefers copies of his own writing to copper-plate, he has only to write them on detached slips of paper, when each slip may be written with more care and precision, and will serve a whole school in succession. Equally pernicious is the practice of writing sums for the scholar in his ciphering-book, which so far prevents the scholar from learning what he is sent to school to learn.

The waste of paper, from the wide and careless method of ruling in common use, is seldom less than one half of the whole quantity used, even in charity schools: and its quality and cover, are often much finer than they need be.

To provide against this improvident and useless waste of paper, and also (which is often far more important) of time, the following method of proceeding is recommended.

Let the scholar write, with his finger, in sand, beginning with the simplest letter, and, exactly as in learning the printed alphabet, let him not quit this till he can make it perfectly well. Then let him proceed to the next simplest, never quitting one till he can make it well; and so through the alphabet. By these means, the spirit of emulation is kept alive, as in the classification: for the progress of every child is known by the letter, to which he is advanced; and he takes accordingly his place at the writing bench, on the right of all those, who are behind him, and the left of all those, who are before him*.

* Sometimes the arrangement is into tutors and pupils, when the pupil takes his place by a tutor, who attends and directs him.

Having finished his alphabet in sand after this manner, he writes the whole at once, when those letters in which he fails, are given him for his daily tasks, till he can write all of them well. He next goes through exactly the same process with slates and pencils. And when he can exhibit a perfect alphabet, and write well on his slate; he is advanced to write with paper, pen, and ink, on a copy-book, the reward of his proficiency. Here the same process is followed as before. The scholar learns to write the letters one by one. But for the economy of paper, when he comes to write them together, he writes all those letters, in the first instance, which are confined within his ruled lines, and then all those, which fall below, lastly all which rise above them, till he is perfect in these respective lessons. The paper is ruled accordingly, so that there may be no waste. When he can write every letter well, he is advanced to joining hand. All along the scholar's progress is marked by his rank on the writing bench, a constant spirit of emulation is thereby kept in action, and his proficiency receives its due reward (which is not a little prized) of precedence and honour.

My correspondents will read with peculiar interest the instruction on this head, of one, who is himself *so distinguished a proficient* in the art, which he would communicate to the pupils of his English school.

CHAPTER VII.

Arithmetic.

The learning to count as far as 100, and to repeat the arithmetical tables from the mouth of the teacher, begins (like the religious exercises) as soon as the child enters the school, although he may not have learnt his alphabet. It is a relief from his daily tasks, to get by heart, in a short lesson every afternoon, a small portion of these preliminary exercises, which pave the way for his entering on this art, and render its future operations easy and pleasant.

Begin by teaching the scholar to read and write any digit by itself as 7, then any number of two places, as, 70 and 58, then of three places, or a half period, as, 400, and 506, and 320, and 637. These seven cases embrace all the variety, which can occur. For every number, however long, is composed of a successive repetition of half periods. In these elements, therefore, viz. in reading and writing, units, tens, and hundreds, or a single half period, the scholar is made perfect. No more is necessary to enable him to read the longest number, which is only a succession of half periods. The usual practice, and waste of time in counting thousands, tens of thousands, hundreds of thousands, millions, &c. is entirely superseded by a mechanical contrivance, which renders all the operations of numeration and notation, facile and expeditious. This contrivance consists in dividing every long number, into half periods of 3 places each, and periods of 6 places each, by alternate commas and semicolons, placing 1, 2, 3, 4, &c. dots respectively over the figures, in the left of each successive semicolon. Thus to read :

7 3 8 0 7 9 0 0 0 4 8 . 0 0 5 6 7 0 0 0 0 5 9 8 4 2 0 0 7 0 8 0 1
mark as follows :

73 ; 807,900 ; 048,005 ; 670,000 ; 598,420 ; 070,801.

And read the divisions, one by one, each by itself, as if it was a single half period for previous instruction, thus—Seventy-three; eight hundred and seven, nine hundred; forty-eight, five; six hundred and seventy; five hundred and ninety-eight, four hundred and twenty; seventy, eight hundred and one: and, then, precisely, in the very same manner, only pronouncing thousands for each comma, and millions for every dot; thus—Seventy-three millions of M. of M. of M. of M (or quintillions); eight hundred and seven thousand, nine hundred M. of M. of M. of M. (or quartillions); forty-eight thousand, and five M. of M. of M. (or trillions);

six hundred and seventy thousand M. of M. (or billions) ; five hundred and ninety-eight thousand, four hundred and twenty millions ; seventy thousand, eight hundred and one.

Numeration thus taught, notation may be said to be already learnt. The distinguishing marks enable the scholar, to begin to write down the number, at the left hand. An example will suffice. Note down seventy septillions, eighty thousand quadrillions, five hundred billions, and four thousand and ten.

$\begin{array}{cccccccc} \vdots & & \vdots & & \vdots & & \vdots & & \vdots \\ 70 ; & 000,000 ; & 000,000 ; & 080,000 ; & 000,000 ; & 000,500 ; & & \\ 000,000 ; & 004,010. & & & & & & \end{array}$

In proceeding to the four cardinal rules of arithmetic, which indeed constitute the whole, let the same principle be still pursued. Let the elementary parts be perfectly learnt in classes, by short, easy, and frequent lessons, repeated as often as necessary. Particularly, before you begin to add, subtract, multiply, or divide, let every member of the class be able to say the addition, subtraction, multiplication, and division tables respectively, in any and every way, without the smallest hesitation or mistake. Examine thus, $6 + 9$ and $9 + 6 = 15$; $15 - 6 = 9$ and $15 - 9 = 6$; 8×12 or $12 \times 8 = 96$; $96 \div 12 = 8$, and $96 \div 8 = 12$. In this specimen, will be seen, by those who are versed in arithmetic, the construction of the addition table, which serves for a subtraction table, and is of the same form, with the well-known multiplication table, which also serves for a division table. These thoroughly and perfectly learnt, every operation is comparatively easy. The farthing, pence, shilling, and pound tables are in effect included in them, at least in the operations of dividing and subtracting.

For the rest, as well as for the explication of the preceding hints, I must refer to the practice of the Madras

school, as my limits do not admit of entering into details, or writing a treatise on arithmetic, which, an illustration of all the peculiar processes of that school, would require. I observe only, that the mode of the teacher's instructing by classes, detailed above, in teaching writing on sand, and on slate, and tables in arithmetic, &c. applies equally to subtraction, multiplication, and division, &c. and it need not here be repeated.

The teacher dictates extempore a sum by word of mouth, as in the sand, and the whole class set it down without any copy before their eyes, and then read it. After which, the boys begin to perform the operation, each doing a single step by turns. When the whole is performed, the teacher inspects the slates, assigns his due rank to each performer, and sets the scholar who does not write down his sum correctly and properly, to copy it, till it is well done.

The advantage of this process is, not only that the most numerous class are instructed with a facility and effect, far greater than a single scholar can be taught in the usual mode of proceeding; but that every scholar must necessarily be master of every operation, which he has performed, of every rule, in which he has been instructed. How seldom this is the case, when scholars perform individual sums, and copy from books, and from one another; or are individually directed by the masters, or helped by their school-fellows, may be ascertained by any one who will make the trial, with the common run of arithmeticians.

It is important to conduct the scholar through the simple rules of addition, subtraction, multiplication, and division; and then to proceed to compound addition, subtraction, &c.

CHAPTER VIII.

Rewards and Punishments.

“Cædi, vero discentes, quanquam & receptum sit, & chrysippus non improbet, miuime velim;——
Postremo quod ne opus quidem erit hac castigatione

si assiduus studiorum exactor adstiterit. Nunc fere negligentia pædagogorum sic emendari videntur, ut pueri non facere quæ recta sunt, cogantur, sed, cum non fecerint, puniantur." QUIN.

The author has had so many applications made to him, relative to the rewards and punishments of the new school, that he deems it expedient to give a general answer to these interrogatories under a distinct head.

On the introduction of the system into England, many of those who undertook the management and the visiting, as well as the teaching of schools, and who had imperfectly learnt to wield the mighty machine, did not perceive its powers of discipline, as well as of tuition. They did not perceive that the system comprehends within itself, and distributes with an impartial and unerring hand, rewards and punishments of the most appropriate kind. Now, however, that it begins to be generally understood, and carried into effect, under the direction of the ablest heads, it is safe to dismiss the rod as a powerless and mischievous weapon, from the hands, by which it has been so long wielded.

Hitherto details on this subject were not thought necessary, because the system, being a system of prevention, did not require the contrivance of new modes of punishment, but aimed at the superseding of those which were established: and that such was its effects, see the report of the Madras Asylum, Exp. p. 27, 28, El. p. 43, 44, and the corresponding extracts of the Barrington school, p. 28, &c. &c.

Not to punish but to prevent idleness or misbehaviour of any kind in school, a tutor is assigned to every boy, who is inattentive, or disorderly. The master does not (as often happens in other schools) allow idleness, for example, to take place, and judge of it by a false criterion and after test—the scholar's knowledge of his lesson. This he may be ignorant of, not through idleness, but inability; not from any fault of his own, but that of those who assigned to him a task above his

capacity, or a place in the school beyond his proficiency. In the new system, his idleness is either prevented, or at least marked, the moment it occurs, by a friend at his elbow—his tutor—whose observation he cannot elude. Independently of this guide, this individual tutor, so near at hand to each pupil, the teacher and assistant teacher, two monitors walking in front of each class, by their inspection and vigilance, prevent faults, secure obedience, and supersede the necessity of punishment.

But the Madras school, not entirely relying even on those primary means of prevention, has also recourse to such subsequent modes of moral discipline, as are most mild, impartial, and effectual, and has improved these so as to render them in some respects new, by carrying them to the utmost extent, to which they they can be carried. For the law by which every scholar finds his level, renders the school an *arena*, in which rewards and punishments are assigned to the combatants according to their respective deservings. So far from having occasion to increase or multiply punishments, it often falls to my lot to say to those, who visit Madras schools, “see the tears in that child’s eyes, and say, if the disgrace by his loss of place in his class, be not a sufficient punishment, and the strongest incitement to future exertion.” How much more then when the scholar forfeits his class?

In exact conformity and intimately interwoven with these punishments, are the rewards of the Madras school. To be the head of a class is a prize of no small value.

—“*Excitabitur laude æmulatio: turpe ducet cedere pari, pulchrum superasse majores. Accendunt omnia hæc animos—Ducere vero classem, multo pulcherrimum.*” QUIN.

How much more still is the youthful ambition excited by the desire of rising to a superior class?

Such are the legitimate and intrinsic rewards and pu-

nishments which will, I repeat, in the hands of a master of ability and impartiality, generally suffice, as they for months together did at Madras, and as they are found to do in the Barrington school.

But besides these *moral engines*, the Madras school condescends, if requisite, to other rewards and punishments ; some of which are meant to provide remedies for the inefficiency of the master, in executing the rules prescribed for his direction.

When it does not happen, (which will seldom be the case, where the laws of the school are duly administered) that the boy who fails in saying his lesson is not sufficiently corrected by the loss of place, or even by degradation from his form ; the master, who finds other punishment requisite, may confine the culprit at extra hours, to recover, by his diligence, that which he lost by his idleness.

The same punishment and confinement at extra hours, is assigned to those, who come late, or absent themselves from school.

Crimes of a more serious nature, are entered in the black book, and as has been said, tried by a jury ; by whom confinement between school hours, and solitary confinement, and in extreme cases, if any such occur, even expulsion may be inflicted. But the spirit of the whole school, when duly directed, and matured, renders such cases of so rare occurrence, as scarcely to require a separate provision.

Rewards, if others than those already stated, be thought necessary, (as in the first formation of a school, especially with untrained masters, and till the new system be fully comprehended, and felt, and duly executed) are either pecuniary or honorary. The honorary rewards consisting of medals or books, to which may be added clothes, &c. are sometimes given, on the (quarterly, half-yearly, or) annual examination of the school, to the teachers and scholars, who are eminently distinguished by their proficiency and meritorious con-

duct. The pecuniary rewards are distributed after the weekly examination. The most diligent and exemplary scholars receive a ticket every afternoon, at the close of the school, and a halfpenny is given for each 2, 3, 4, 5 or 6 of these. And the teachers when their class is in good order and improve, are to have a double, or triple, or higher price set on their tickets. The place, each scholar holds in his class, being marked daily, his individual progress in relation to his class-fellows is ascertained, and three or four of those, who in the summing up of the weekly registers, stand highest, are rewarded by a halfpenny, or otherwise. It is an excellent practice introduced at Gower's Walk school (where an infinitude of good has been done by early example and by teachers sent from thence, and from the parochial school of Whitechapel, one of whom, along with a master from the National Society, have just sailed for St. Helena, in the employ of the Court of Directors of the East India Company) to enter in a *fund book* a part of the rewards of the scholars, which are accumulated for them, till they quit school with leave, and without having forfeited these rewards by the commission of any flagrant crime, which might be of dangerous example.

Mulcting the scholars of the tickets, which they have in store; and withholding them, for a time from those, who are in the habit of earning them, is a common punishment of the ushers, teachers, and meritorious boys, if they should at any time happen to be detected of any venial misconduct.

Such rewards and punishments, when duly administered, will be found as efficacious, and powerful, as they are economical and lenient.

CHAPTER IX.

Of Economy.

If the scholar be taught monosyllables by writing them in sand, the economy is the greatest possible, and the expense of having acquired the most difficult and

important parts in the art of reading, is so small, as scarcely to admit of calculation, and when a slate is used, it is not worth notice.

Even when such books are used, as are recommended by the National Society, no expense deserving notice will be incurred. If these books* have been perused in the perfect manner directed, the scholar is enabled to read his bible, prayer-book, &c. &c. for recreation and instruction. There is a great economy in perfect instruction, it renders few books necessary.

By teaching both writing and ciphering on slates, till the scholar is able to write and cipher well, there is a great saving in copy and ciphering books, of which a comparatively small number will be wanted.

It will amuse those who have been accustomed to hear without contradiction of the expense of the Madras System, to read those parts of the report of the Asylum of Egmore, which refer to economy*: and to calculate the amount of the price of books read in a Madras school, for the purpose of completely instructing the scholar in the art of reading, and in the knowledge of the chief articles of the Christian Religion, and of his duty, previously to his study of his bible and prayer-book, &c.

These are a dozen cards, National Central school Book, No. 2, Child's First Book, Part 2§, Our Saviour's Sermon on the Mount, Parables, Miracles, Discourses, Ostervald's Abridgement of the Bible, Broken Catechism, and Chief Truths of the Christian Religion. The cost of all of which at the Society's price, is 6½*d.*: but as of these single leaves, and small tracts, one may be easily made, when the school is well-regulated, to serve two or more boys, the expense may be estimated at only one-half of that sum, viz. less than 3½*d.*

Children should never change or quit a book once taken up, if it be a fitting book for the child's age and

* See list at end. † Exp. p. 29, 30, 31. El. 46, 47, 48, 49.

§ For which will be substituted the National Central School Book, No. 3, when published.

progress, to try another. For poor children the cheapest of these tracts will suffice: Prayer-books, bibles, and expensive books, should only be put into the hands of children when they can read readily and distinctly, for the purpose of practising and understanding, not merely of learning to spell and to read.

CHAPTER X.

Of the Mistakes commonly made in Schools.

"When Crates saw an ignorant boy, he struck his tutor."

Having sometimes witnessed in the course of long experience, the failure of attempts to establish the new system of education, and having often perceived errors in carrying it into effect, equally fatal to the progress and comfort of the scholars, I trust I shall neither waste the time of my readers, nor my own, if I point out such of these as most commonly occur. Whether they proceed from the negligence, prejudice, or inadequacy of those who are engaged in this work, the enumeration of them may serve (if not to correct existing errors at least) as beacons to warn new adventurers of the rocks, on which there is the greatest danger of being wrecked. These are,

1st. Imperfect instruction. This evil is as general and difficult to cure, as it is afflictive to the peace, and ruinous to the progress of the scholar. But how to cure it, while masters, who perform their functions with ability and success, possess no advantage over those who are indifferent to the progress and comfort of their scholars, I do not know.

I have often seen a book read over five times, each successive reading costing almost as much labour and time, as the first; and after all, if I were to teach the class, which had so read it, I would much rather that they had not before seen the book, than that they should have acquired the fatal habit of indolence, inattention, and slurring over their tasks.

2nd. Not apportioning the length of the lesson to the capacity and proficiency of the scholars. I have fre-

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quently seen six lines prescribed for a lesson, when the class were not able to learn one perfectly, and, in other cases, one line prescribed when they could readily learn six. It was the observation of this fault which led me to order the reading over of the lesson, when given out—a rule, like all the rest in a Madras school, founded on experience.

3d. Neglecting to teach every scholar, in the first instance, the technical mode of beginning and ending his lesson, and repeating it when he comes to say it. By the neglect of a task of so continual recurrence, a half (and often more) of the time spent in school is occupied in the teachers correcting the repeated blunders of his class. It is the more distressing to observe this negligence, so very frequent in the new schools, because the due attention of a few hours, at most of a few days, would remedy this complaint for ever, and at once more than double both the comfort, and the progress of the scholars.

To put a stop, if possible, to this distress, I have directed that the preliminary steps of the learning, and saying of a lesson be divided into portions so small, that the scholars may learn each a portion perfectly in a minute, and that, in the first instance, they be instructed in them, from the mouth of the teacher, all of them repeating at the same time, with him or after him, what is to be learnt, by which means thirty lessons are said in an hour. When this has been continued for a due length of time, instead of the teacher, each scholar in succession gives out these small portions to the class, who repeat them after him, as before after the teacher. The scholars who succeed, take the first places, and are employed in instructing their class-fellows; and lastly (if they are in monosyllables for example) each of them says a portion (viz. a single syllable) in rotation, in the manner in which they are afterwards to proceed. At this time, the scholars never go to their seats, but for relaxation, if necessary.

4th. Not enforcing the due number of lessons. The careless master will find some excuse, and will think it a great hardship, that he must see his teachers enforce a lesson at least every quarter of an hour, and sometimes much oftener. He cannot be brought to perceive, that being left to make the lesson as short and easy as he pleases, he has in his own hands the most effectual means of preventing wearisomeness, ensuring diligence, and of providing for the satisfaction of his pupils, who delight in learning what they can learn well, and in doing what they can do well.

5th. The waste of time by the scholars, when they should be learning their lessons.

It is well known to the earnest master, that it is exceedingly difficult to prevent the waste of a great part of the time, which is given to the scholars to con their lessons in their seats: and that the period of exertion is while the competition for places goes on. It is therefore the common practice at the Central school, and others, formed on that model, where there is room for the classes to stand up at the same time, that none of the lower classes (and seldom any other for the purpose of learning their lessons) go to their seats, but once in 5 or 6 lessons: as it is found they can best learn them by rehearsing them to the teacher, under the stimulus arising from the competition of places. This mode of learning their lessons as well as saying them, under the eye and ear of the teacher, enables the master to see to the perfect instruction of every one. The teacher does not call on the class to say it, till he has ascertained by the rehearsal that the class is perfect in it.

Writers, ancient and modern, have observed, and experience confirms their observation, that children do not *sine* like men, of perpetual attention to minute points; how much more strongly does the observation apply under the emulation of the new school?

6th. Beginning the lesson always with the head boy of the class, and each scholar reading a single sentence or verse, so that he can calculate what will fall to his

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share, and is learning *that*, when he should be attending to the reading of his class-fellows.

7th. The boy next to the reader not prompting him, till the teacher says, "tell." This prevents that life and energy which are seen when all are on the alert. Sometimes, however, the opposite error takes place, and all stretch out their necks and even step forward, and bawl together, instead of giving time to the next boy, and those in succession to correct the mistake. I need not repeat that the loss of one, or more places, is the forfeit, which corrects such errors.

8th. Neglecting to teach the scholars to read the pages, chapters, contents of chapters, &c. of a book, and to attend to the points and stops, &c.; and sometimes also on the other hand, the permitting them to continue this practice for months after the class is perfect in them.

9th. Examining in spelling, catechism, tables in arithmetic, &c. straight forward, always beginning in the same manner with the head boy.

10th. Quick, indistinct, and low reading: all of which, and every other fault of the kind, are corrected without a harsh word, or an angry look, by giving precedence to those, who read slowly, distinctly, loudly, &c.

11th. Neglecting the due marking of the teacher's books. This is a radical error, for it is impossible, that any master, and far less any visitor, can, without this guide, judge of the diligence and ability of the teachers, or of the daily progress of the respective classes; or ascertain, with accuracy, the proceedings of the school.

12th. Neglecting to teach the class to move to, and from, their seats, in a regular manner, preserving their due distances, and taking their places in good order. Every thing, which, like this, is to be frequently repeated, ought to be done with the utmost correctness and precision, not only on account of the saving of time, but also of the habit which it produces.

13th. Disregard to the general rules of the school, and disorderly conduct on the part of the scholars, at-

- tended with distressing and deafening noise. In the teacher and assistant teacher of each class, the master has not only two "studiorum exactores" ("exactors of studies,") but also *two monitors* of attention, order, and silence. When a transgression against any of these or any other rule of the school, occurs, let the teacher, who has not immediately noted it in his place, be himself noted by the master and mulcted, and the offender go unpunished. But when the offender is duly noted and reported, let the teacher receive the praise, and the reward of having done well, and the offender be subjected to the necessary discipline.

For these and other neglects of the Madras instructions, I could find some plea, if it were not as clear as day, that they are transgressions against rules, which contribute to the ease, satisfaction, and comfort, as well of the master, who has the welfare of his school at heart, as of his pupil. "*Hoc debet esse propositum; ut ille prodesse velit, hic proficere.*" SEN.

CHAPTER XI.

Memoranda for Masters and Visitors.

"As the judge of the people is himself, so are his officers, and what manner of man the ruler of the city is, such are all they that dwell therein." ECCUS. x. 2.

It should never be forgotten, that the new system of education consists in the tuition and discipline of the school, through the agency of the scholars themselves: that the tuition is carried on by easy, frequent, adapted, and perfect lessons, in classes composed of scholars of equal proficiency: and the discipline by the perpetual presence and vigilance of the monitors and teachers: and that when these general laws are duly executed, the practices by which these objects are attained, can scarcely be wrong: and every quack or impostor may contrive as many as his ignorance of all principle may imagine, and his effrontery can impose on the world.

1st. It is of so much consequence to have able and willing teachers, that the master should exert his ut-

most ingenuity, in selecting and retaining them—a task of easy performance in a school where the talents of every child are exhibited; and his qualities are displayed. As the teachers are good, bad, or indifferent, so will the school be. As he forms them, so will they form their pupils.

2nd. Let no book be taken in hand by a class, without marking it in the front with pen and ink, as directed.

3rd. Let the place where the lesson begins each morning, be strongly marked with the day of the month in pencil, and also the end of each lesson as soon as given out.

4th. Let the length of the lesson be apportioned to the proficiency of the class, and the due number learnt.

5th. Let every scholar be able distinctly to tell the page, and the beginning and ending of his lesson, before he learns to read it, and let him be perfectly master of it before he says it.

6th. Let perfect order and regularity, in every movement, be observed by the scholars at all times, especially when entering and leaving the school, taking their seats, and their places in their classes.

7th. Let no fault be overlooked and scarcely a fault will be committed: let no plea ever excuse the perfect instruction of every scholar in every lesson.

8th. In carrying into effect the Madras system of education, it is a rule not to admit any excuse, for any thing not being done as it ought to be done—For what do the boasted diligence, ability, discretion, and impartiality on the part of the master or teacher avail, while the scholars are accused of being, and perhaps are, idle, stupid, disorderly, and worthless. Very different is the tendency of the maxim of the new school, that “Whatever the master of the school is, such are his scholars; and that there can be but one dunce in a school.”

As it is generally expedient that the scholars should learn their lessons, in the same manner they say them,

under the stimulus of emulation—standing in the circle of their class, it behoves the master, when there is room only for the half, or a part of the classes to stand up at a time, to make such arrangements, that a class may read one hour, and write on sand, slate, copy or cyphering book the next; and direct such alternation of tasks, as may keep the whole school perpetually employed; one part learning and saying their lessons to the teachers; the other in practices, which can be performed in silence. This diminishes the noise of a numerous school.

For more on these heads, see the preceding chapter.

In executing these directions, and every other of this sort, it is of the greatest benefit, whenever an error is committed, as to the rule of the school, to teach every scholar, at once, what that rule is, and never to quit that point, or any other, till it be well understood by all the class. The usual practice of masters' telling the scholars, when they mistake or hesitate, and giving instructions without stopping to ascertain whether the instructions be attended to or comprehended, is the source of much retardation and imperfect knowledge. Let not any thing, which can be taught at once, be put off to a future lesson (except for repetition or revisal, which, after the most perfect instruction for the first time, will still be necessary), but let it be made easy and familiar, before it be quitted, whatever time it may require. The teachers and assistants enable the master to have this done, without trouble to himself; and the benefit is incalculable. This will often cost some attention at the time, but the attention so bestowed tells ever after. One boy fully instructed may be set to teach another, and each of these two may teach one more, and so on in geometrical progression, till the whole class or school is instructed in that particular point. But above all, it is essentially requisite that the master never allow the least deviation from any gene-

sal rule whatever in his school, to go unnoticed and uncorrected, and that, while he leaves to his teachers, the carrying into execution these general rules, he watches over, directs, and controls their due performance.

In a word, if these be generally observed, and no deviation suffered, the progress of the scholar will be as rapid as it is perfect, and all will be satisfaction and delight; and in proportion to the failure in any of these will be the deficiency, and dissatisfaction of the scholar.

To the trustees and visitors of schools, I beg to observe, that it is essential that the duty and interest of their masters coincide; especially that they be not set, as in some instances, in direct opposition the one to the other; and still more especially that those of them who discharge their functions faithfully and ably, experience due encouragement and credit. Let one or more visitors, well instructed in the system, attend the weekly examination of the school; let them always begin by inspecting the marked books, and sometimes comparing them with the registers, and by observing whether the due number of lessons have been learnt; let them examine all the classes, or as many at a time as convenient, and see, whether the lessons so marked and registered be perfectly learnt.

To sum up all, let them see that the books are duly marked, the number of lessons duly learnt, and perfectly said, and all is well.

CHAPTER XII.

Recapitulation and Conclusion.

It is not on the practices detailed above, or any such, however important in themselves as individual improvements, that the charin, which this system is found to possess, depends. *It depends on the scheme of tuition by the scholars themselves.* Wherever this general principle is adopted, methodised, and duly (for all turns on this point) executed, there is the system of the Madras Asylum, whether they write in sand, spell without reiteration, read by syllables, &c. as directed in the subsidiary

practices of that school, or whatever other improvements of this sort are resorted to in preference. Wherever this tuition by scholars does not take place, there is not the system of the Asylum, though the writing in sand or slate, spelling without reiteration, reading by syllables, and all the subsidiary practices of that school be adopted. In every instance, it is by this system, the tuition by the scholars themselves, that the success and economy of which it boasts are to be attained: and wherever this system is not adopted, let the processes be what they may, the same success and economy cannot, in a large seminary, be attained.

But if any master be not yet fully sensible of *the intrinsic value of the system of tuition by the scholars themselves in classes of equal proficiency by short, easy, and perfect lessons*, and still attributes the grand success of the new mode of instruction to some peculiar practices (or contrivances), independent of the system of tuition under which these practices are carried into effect, he may imagine, or even try a simple experiment. Let him discard all the peculiar practices (or contrivances) of his school, and if the *tuition by the scholars* be duly carried on, the difference of progress will not be greatly material. Let him on the other hand discard the system of tuition by the scholars, and retain all his practices, the charm ceases, subordination and diligence cannot be so readily maintained, punishments must be resumed, and, after all, the school comparatively stands still.

It is of the utmost importance that the teacher impress his mind with a due sense of this immense disparity, in order that he may, before all, and above all, give his time and direct his attention to the due execution of that system, from which all the practices of the new school derive the grand charm, and without which they are comparatively insignificant and of small avail.

In one word, I would say of this, and all else which has been detailed, *mind* these rules before you *mend* them. They are founded on long experience, and on

the event; and, if duly observed, may render your school not altogether unlike to what the Madras Asylum was seventeen years ago; for which the reader may refer to the *Report of that Institution, dated 28th June, 1796*: just reprinted in "Elements of Tuition, Part 1st. the Madras school."

I cannot here forbear repeating once more, an observation which it is my most anxious wish, as it always has been my most earnest endeavour, to inculcate. Let no teacher, as he values the satisfaction and approbation of the visitors and directors of his school, the profit and delight of his pupils, the gratification and applause of their parents and friends, and his own ease and comfort, think he has done his duty, while there is a single child in his school who is not "a good scholar;" that is, who is not perfectly master of every lesson he has learnt, can turn at once to any page he has gone over, and without hesitation or mistake, read and spell every word, and, in like manner, repeat every other task he has performed, and is never allowed to forget. The rule, by which this is done, I need not repeat. Every child finds his level. The chief check in the master's hands (as well as the superintendent's and visitors'), is the marked book. Never then let a lesson be prescribed without the teacher's marking at the instant where it ends: never let the class go to their seats till one and all of them can tell where it begins and ends; and, in the lower classes, and wherever the lesson is not of considerable length, till they have read it over, and pointed out the hard words, which they are first to learn, and first to be examined in. Let not the scholar's time be idly spent in saying or repeating any thing of any sort already familiar to him. Let the school open and close every day with prayers to be read by one of the boys, till he can perform this office well: and then another, &c. It is to be hoped that a due form will be prepared or recommended by the National Society.

Resolutions of the Committee of National Society. 61

I should be much wanting, as well in duty as to the feelings of my heart, if I were to omit this occasion of publicly and thankfully acknowledging the long and marked attentions and indulgencies which I have experienced, not only from the trustees and managers, but also from the masters of the schools, in the new modelling, or the forming of which, I have been invited to assist. At the same time, I beg leave to add to the following requisition in regard to particular schools my individual intreaty in regard to all the schools to which I have referred, for the continuance of those privileges, with which they have ever favoured me, and by which I may be enabled to make them the due return, by endeavouring still farther to advance the best interests of the institutions under their charge.

At a meeting of the General Committee of the National Society, held at St. Martin's Library, 22d Jan. 1812:

Resolved, That Dr. Bell be requested to act, under the direction of this Society, as Superintendent in the formation and conduct of the central and other schools, to be established by this Society in the metropolis and its vicinity, with power to engage such persons as masters and mistresses as shall be adequate to carry the purposes of this Society into effect; and to retain, suspend, or dismiss such masters and mistresses.

2dly. That Dr. Bell be empowered to engage persons to be trained as masters and mistresses.

3dly. That the Trustees of the several schools of Lambeth, Mary-le-bone, and Gower's Walk, Whitechapel, be immediately applied to by the School Committee, to be hereafter appointed, to enable this Society to give Dr. Bell sufficient power to train masters in those schools, according to the former Resolution to this effect.

4thly. That a Sub-Committee be appointed for the general management of the central and other schools, and to assist Dr. Bell in carrying into execution the foregoing resolutions: and that such Committee do

consist of the Lord Bishop of Salisbury, the Right Honourable Lord Radstock, the Right Honourable Sir John Nicholl, the Rev. Dr. Barton, and William Davis, Esq. three of whom to be a quorum.

5thly. That Dr. Bell do report his proceedings, from time to time, to such Committee; and that such Report be submitted to this Committee.

I cannot close these Instructions without expressing my hearty wish that the masters of schools and their pupils may reap the fruits of ease, profit, and delight, which the observance of these rules never fails to ensure.

I conclude with the conclusion of the *Instructions for establishing and conducting Regimental schools**.

"The attention of every person, directing and superintending a school, is particularly called to watch over the moral and religious conduct of the children; and to implant in them as well by daily practise, as by perfect instruction in the books recommended for that purpose, such habits as may best conduce to guard them against the vices to which their condition is peculiarly liable. In particular, the most rigid observance should be enforced of the grand virtue of truth, both for its own sake, and as supplying one of the readiest means of correcting vice of every kind. On this ground, a lie should never be excused; and a fault, aggravated by a lie, should always be punished with exemplary severity.

"Those portions of their religious books should be strongly rivetted in their minds, which warn against lying, swearing, theft, idleness, provoking conduct, and the use of improper expressions, one towards another; and which are fitted to impress on them, from their earliest years, the principles of our holy Religion, as established in this kingdom, being the surest means of promoting their success in their various pursuits in this world, and of insuring their EVERLASTING HAPPINESS."

* Printed and sold by Authority, by W. Clowes, Northumberland Court, Strand, 1811. Price 6d.

APPENDIX TO INSTRUCTIONS, &c.

(Abridged from Elements of Tuition, part 2nd.)

BRIEF SKETCH OF THE HISTORY OF THE NEW SYSTEM OF EDUCATION. ITS GRAND END—THE AMELIORATION OF THE PEOPLE, AND THE COMPLETION OF THE BLESSED REFORMATION.

§ 1.—THE EVIDENCE ON WHICH THE MADRAS SYSTEM RESTS, IN EVERY STAGE OF ITS PROGRESS, AT HOME AS WELL AS ABROAD—THE OBJECT OF THIS APPENDIX.

It was the original purpose of the author, to rest the new system of education, entirely on the experiment, which he had made in the Asylum of Egmore, at Madras ;—referring to the report of that institution, for a perfect prototype of it's principle, and it's practices ; and also for a just specimen of the effects, which it is fitted to produce, and which it actually did produce on the first trial. It was left to professional men to follow up his experiment, who, in the schools under their management and direction, possessed the power, authority, and influence, which he considered requisite for the undertaking. In the body of the report, it was recommended to "every charity or free-school, where the master possessed the same unqualified and unlimited powers*" as he did "in the institution of which he was *a* director and *the* superintendent: and "to masters of talents and industry equal to the task, and possessing the confidence of parents in the generality of public schools and academies :"* and the preface concluded with these words, "that farther and similar trials may be made, and the success, in every instance, ascertained by experience, is the aim of this publication."†

Trials have accordingly been made, and have confirmed the original experiment, whenever they have been made in good earnest, and with ability. It is therefore, now due to the reader to put him in possession of those domestic facts, the truth of which he may ascertain by personal inspection and ocular demonstration.

And as in the early infancy of a discovery, of which the effects are so marvellous and momentous, every pre-

* Exp. p. 35. El. p. 53. † Exp. p. 6. El. p. 6.

caution was taken to authenticate the facts, relative to *the Madras School*; many of which appeared, on the first recital, altogether incredible: so now for the sake of consistency, and to provide against that exaggeration, suspected in a man, who is his own historian or the narrator of what he himself has done; the corresponding facts, relative to the *English School*, shall be recorded in the words of the authors, who have given them to the world, and of the official reports which have been made by the governors, trustees, directors, or visitors of the schools, in which his experiment has been repeated.

However ashamed the author may be of the style of eulogium, in which they have characterized his humble labours, yet he feels it incumbent on him not to decline fencing his recent discovery with the evidence, which they have borne to its authenticity, its success, and its efficacy at home as well as abroad. But it is not for the sake of a barren and unprofitable truth, that documents and vouchers, with which are intimately and inseparably blended so much that is personal, so much that needeth apology, are now produced. It is in the hope that a brief summary of facts, proofs, and illustrations, compiled from original sources, from official reports, and from the most respectable authorities, may convert those, who are not yet fully alive to the real spirit and tendency of the new system of education; and may awaken them to the consequences and results of this discovery, which, there is no hesitation in saying, are as grand and interesting, as the means employed for their attainment are simple and lowly. It is especially in the hope that the precedents, which are here set before them from the highest authorities in the church and state, may stimulate them to *go and do likewise*.

But it is above all in the humble wish, that the legislature may be induced *in due time* to take measures to render effectual, secure, and permanent, to all the children of the state, that boon, which, under the gracious

sanction of His Royal Highness the Prince Regent, His Royal Highness the Commander in Chief has bestowed on all the children of the army, and thereby to fulfil the good and gracious wish of the Father of his people by making legal provision, in the words of *Elements of Tuition*, 1808, that "all [of them] may be taught on an economical plan to read their Bible, and understand the doctrines of our holy Religion." To this consummation of all his labours, the author looks forward with a degree of solicitude, heightened by the consideration that he can in no other way so effectually advance this end, as by putting into the hands of those, whom it concerns, the foregoing description (p. 9—62.) of the engine, which it has been his lot to give to the world—accompanied with the authoritative and imperious demonstrations of its powers, and of its importance to the statesman, and to the state, which follow.

§ II.—OF THE TESTIMONY OF ENGLISH WRITERS TO THE AUTHENTICITY, AND TO THE CHARACTER OF THE MADRAS OR NEW SYSTEM OF EDUCATION, AND OF ITS EARLIEST INTRODUCTION INTO ENGLISH SCHOOLS.

The first link in the chain, which connects the Madras with the English school, occurs in the publication of an old and valuable friend, who had himself at Madras witnessed the early stages of its progress.

"The Male Asylum was from the time of its institution till last year, under the charge of the Rev. Dr. Bell, who declined receiving either salary or emolument for his trouble. It has succeeded beyond the most sanguine expectations, and has afforded an opportunity for a learned and ingenious man to introduce a new mode of teaching and regulation which he has lately communicated to the public." *Plans for the defence of Great Britain and Ireland. By Lieut.-Col. Dirom, Dep. Quarter Master General in N. Britain. Edinburgh, 1797.*

"One such practical experiment" (it is said in the first review of the report of the Madras Asylum) "in education is worth a thousand ingenious but fanciful theories, fabricated in the closet, and often little calculated for any other sphere. It was the steady prosecution of this happy idea [*this new mode of conducting a school through the medium of the scholars themselves*] that enabled the Doctor to surmount all obstacles, and to establish a system of education, the effects of which are as truly interesting as the means are novel. As to Dr. Bell, when we consider the object he had in view, the ingenuity

and perseverance displayed in accomplishing that object, his disinterestedness in declining all pecuniary reward, and the success with which his endeavours have been crowned, we feel rejoiced in the opportunity of acknowledging his deserts, and thus anticipating the opinion of all the true friends of mankind. For while their esteem and applause were bestowed on Howard, who visited prisons, and Count Rumford who has reformed workhouses, a portion of it will not be withheld from him who has successfully endeavoured to render these abodes of guilt and wretchedness, less necessary by the influence of early tuition on the minds and manners of the destitute and abandoned orphan" *Anal. Review for January, 1799.*

Extract from the report of the Clergy Orphan School, under the Patronage of Her Majesty. The Right Reverend Lord Bishop of London, President.

P. 32. "This system [the Madras system] was invented, as its name imports, in the *British East Indian Dominions*, and a report of it, extracted from the records of the Male Asylum at *Egmore*, was in the year 1796 sent by the Government of *Madras*, to the Directors of the East India Company, and published verbatim, by its author, on his arrival in Europe in 1797. The system was immediately introduced into the parochial school of St. Botolph, Aldgate, by a trustee of most distinguished and exemplary zeal for the education of the poor, [D. P. Watts, Esq. of Portland-place] and about the same time, was fully adopted and acted upon at Kendal, by Dr. Briggs, as superintending visitor of the Blue-coat school in that place; and yearly reports of its complete success were published there, and an account of it appeared in the third volume of the report of the Society for bettering the condition of the poor."

The next extract is from *the Barrington School, by Sir Thomas Bernard, Bart.* Hatchard, 1812.

P. 138. "In 1798, the system had, on the suggestion of Mr. David Pike Watts, now of Portland-place, been in some degree adopted in the charity school of St. Botolph, Aldgate. A few months after, it was established with striking effect, at Kendal, by Dr. Briggs, an eminent physician of that town, since fixed professionally at Liverpool. Reports of the state of his school, induced me to visit it in September 1800; when I had the pleasure of spending some time with him, and afterwards of giving to the public, in the third volume of our reports, (No 90) a detail of the information I had been able to collect, and the observations which had occurred to me, during three days which I had the pleasure of spending with him at Kendal. In June*, 1801, Mr. Joseph Lancaster opened a large free school in the Borough, in which he adopted a similar mode of tuition."

*"I copy the date from Mr. Lancaster's book; but I do not mean to enter into the question, whether Mr. Lancaster borrowed, or did not borrow from Dr. Bell, the new method of

tuition by the pupils themselves. I confine myself to the simple and well known fact, that the adoption of Dr. Bell's new method in the Aldgate and Kendal schools, was prior to the introduction of it into the Borough school."

The account of the schools of industry at Kendal, referred to above, concludes with these words—"But let the reader beware how he ventures hastily to reject all this, as *impracticable theory*;—for it is a plain and literal account of the MALE ASYLUM AT MADRAS,—as it existed in 1796, under the superintending care of the Rev. Dr. Bell. 10th August, 1801."

The following extract is from the first edition of "Improvements, &c. in Education," by Joseph Lancaster, 1803." P. 64, 65. "I ought not to close my account, without acknowledging the obligation I lie under to Dr. Bell, of the Male Asylum at Madras, who so nobly gave up his time and liberal salary, that he might perfect that institution, which flourished greatly under his fostering care. He published a tract, in 1798, [it should be 1797] entitled, "An experiment on education, made at the Male Asylum at Madras, suggesting a system whereby a school or family may teach itself, under the superintendence of the master or parent." *Cadell and Davies, Strand*, price 1s.—From this publication I have adopted several useful hints; I beg leave to recommend it to the attentive perusal of the friends of education and of youth. I am persuaded, nothing is more conducive to the promotion of a system than actual experiment. Dr. Bell had two hundred boys, who instructed themselves, made their own pens, ruled their books, and did all that labour in school, which, among a great number, is light; but resting on the shoulders of the well-meaning and honest, though unwise teacher, often proves too much for his health, and embitters, or perhaps costs him his life. I much regret that I was not acquainted with the beauty of his system, till somewhat advanced in my plan; if I had known it, it would have saved me much trouble, and some retrograde movements. As a confirmation of the goodness of Dr. Bell's plan, I have succeeded with one nearly similar, in a school attended by almost three hundred children."

In an appendix to the second edit. also dated 1803, it is added, p. 78, 79. "Dr. Bell was fully sensible of this waste of time in schools, and his method to remedy the evil was crowned with complete success. I have been endeavouring to walk in his footsteps, in the method of teaching about to be detailed.

"The scholars have a desk before them, with ledges on every side, and it is filled with sand to a level with these ledges; every boy is furnished with sharp pointed wire to write, or more properly to print with. A word is then dictated by the monitor, for instance 'beer,' and it is immediately sketched in the sand, by every boy with the point of his skewer, and, when inspected by the monitor, another word is dictated as before. It pos-

sesses all the advantages before described, as attached to spelling on the slate; applies to this with an increase of advantage, as this class of children lose more than two-thirds of time, which is more than those do who can write. It has this difference, that instead of writing it is printing, and of course, is more connected with reading, than spelling by writing is.

"I again refer the reader to Dr. Bell's pamphlet, he cannot do better than to procure one and read it himself, which will save me going more into detail, and afford him greater satisfaction."

So far these essays were made without any reference to, or communication with, the author, and without any other guide than the original report of the Madras Asylum. To none of the early writers on the subject of the new system of education—the critic who has been quoted above, Dr. Briggs, Sir Thomas Bernard, or Mr. Lancaster, was the author, at this period 1803, personally known. Of these the first who opened a correspondence, followed by a visit, was Mr. Lancaster, at the close of 1804.

In April, 1805, the author published of his experiment a "Second edition : to which is prefixed the scheme of a school on the above model, alike fitted to reduce the expense of education, abridge the labour of the master, and expedite the progress of the scholar. The process of teaching the alphabet in sand, of reading, spelling, and writing, is explained; and a board of education and poor rates suggested."

In this edition, the documents and vouchers, being considered as no longer wanted to a discovery, which was then recognized by all who adopted the new system, or wrote on the subject, were not reprinted. It was thought sufficient to refer the reader to them as they stood in the former edition, which was still on sale; and to restrict the "extracts from the report of the Male Asylum" to those parts which were necessary for example or for practice. Copies of this publication of 1805, were presented to Mr. J. Lancaster, for which a deputation of his scholars returned thanks to the author, who was then in town.

In the 7th month, 1805, Mr. J. Lancaster, in a new work, the third edition of his improvements, instead of the former inserted other and new notices of the Madras school; with a direct statement of the tuition by teachers; as follows.

P. 46, 47. "The figures are taught in the same manner. Sand is a cheap substitute for books any where; but more so in those parts of the country where the soil is sandy, than in London. This method was taken in the outline from Dr. Bell, formerly of Madras; but he did not say, in his printed account of that institution, whether wet or dry sand was used. It, for a long time, involved our minor classes in much difficulty, having begun with wet sand; we continued it some time.....All

these difficulties were obviated by my hearing from Dr. Bell, that it was dry sand."

P. 57.—59. "In reading they read lines or sentences, and sometimes paragraphs, in rotation. They are required to read every word slowly and deliberately, pausing between each. They read long words in the same manner, only by syllables: thus, in reading the word, composition, they would not read it at once, but by syllables: thus, com-po-si-ti-on; making a pause at every syllable. . . . I am much indebted to Dr. Bell, late of Madras, for the preceding information on the subject: I have reduced it to practice, and find it does honour to its benevolent inventor; to which I have added several valuable improvements, particularly that of the reading and spelling cards."

P. 60. "This method of spelling is commonly practised in schools; but, for the method of *studying* the spelling lessons, I am indebted to Dr. Bell, believing it was his peculiar invention."

P. 23. "The boys school was instituted as a free-school, by Joseph Lancaster, in 1801; and is actually extended to seven hundred boys, who are instructed upon a plan entirely new; by means of which, one master alone can educate one thousand boys, in reading, writing, and arithmetic, as effectually, and with as little trouble, as twenty or thirty have ever been instructed by the usual modes of tuition."

P. 37. "The whole school is arranged in classes; a monitor is appointed to each, who is responsible for the cleanliness, order, and improvement of every boy in it."

P. 40. "To promote emulation, and facilitate learning, the whole school is arranged into classes, and a monitor appointed to each class."

P. 89. "Every boy is placed next to one who can do as well or better than himself."

P. 161. "The chief duty of the master is to see that the monitors have done their duty."

P. 14. "Tuition, in this school, is conducted solely by the senior boys, employed as teachers: the master treating them with peculiar attention, and not sparing suitable encouragement when merited; such is their activity and diligence, that no other assistance is necessary at present, or likely to be so in future. J. L. can say with truth, that owing to these advantages, he has no more labour with 250 children, than he formerly had with 80, and can do them superior justice in tuition."

The next testimony is from the pen of a writer who was also personally unknown at the time to the author—a zealous and patriotic advocate of the new system of education.

P. 14. "The nation is indebted to the genius, the ability, and persevering industry, of the Rev Dr. Bell, late superintendent and director of the Male Asylum, at Madras, in the East Indies, and now Rector of Swanage, in Dorsetshire, for a most en-

lightened plan of education for the poor, which he some time since disclosed to the public ; and for which he deserves a statue to his memory. It is upon this plan chiefly that the free-school, in Orchard-street, will be conducted." *A new and appropriate system of education, &c. by P. Colquhoun, L. L. D. Hatchard, Piccadilly, 1806.*

This school, now conducted with supereminent ability, and enthusiastic energy, under the indefatigable superintendence of the Rev. Dr. Carey, Prebendary of Westminster, and Master of Westminster school, exhibits a correct specimen of the Madras System of Education. The Master, James Wilmont, a young friend and late parishioner of mine at Swanage.

Extract from substance of a speech on the Poor Laws, by S. Whitbread, Esq. M. P. Feb. 19th, 1807. Note A. p. 98.

"Dr. Bell, late of the establishment of Fort St. George in the East Indies, and rector of Swanage, claims the original invention of the system of education practised by Mr. Lancaster. So early as the year 1789, he opened a school [undertook the superintendence of the M. M. O. Asylum] at Madras, in which that system was first reduced to practice, with the greatest success, and the most beneficial effects. In the year 1797, he published an outline [the official report transmitted by the government of Fort St. George,] of his method of instruction, in a small pamphlet, entitled, "An Experiment on Education made at the Male Asylum of Madras." That pamphlet has been extended, and very valuable details given to it by Dr. Bell, in two subsequent publications of the years 1805 and 1807. Mr. Lancaster's free school in the Borough, was not opened till the year 1800, [1801.] So that Dr. Bell unquestionably preceded Mr. Lancaster, and to him the world are first indebted for one of the most useful discoveries which has ever been submitted to society."

Extract from Edinburgh Review, of October, 1807.

"We are so far from wishing to undervalue the labours of Dr. Bell, that it gives us great pleasure to express our warmest admiration of what he has done for education. He is unquestionably the beginner in an art, which we trust will be carried to a still greater perfection. . . . We hope he will value his deserved reputation above every thing else, and not lose, *that originality*, which has brought him into notice."

§ III.—OF THE EXTENSION OF THE NEW SYSTEM OF EDUCATION TO IRELAND, WALES AND SCOTLAND; AND ITS INTRODUCTION INTO GRAMMAR SCHOOLS.

Extract of a letter from Richard Lovell Edgeworth, Esq. dated Edgeworthstown, Ireland, Oct. 31st, 1806.

—"I have been lately appointed, under an act of parliament, one of a commission to inquire into the funds that exist, and into the probable means which may be employed, to extend the benefits of education among the lower orders of people in Ire-

land. To whom can I apply for instruction with more propriety than to Dr. Bell; from whom — — — — — and — — — — —, have borrowed their most useful ideas?"

Extract of a letter from Jas. Wilmont, now master of the free school, Orchard Street, Westminster, to Rev. Dr. Bell.

"I went to Ireland in September, 1808. I lost no time in organizing the school at Wilson's hospital according to your invaluable system, and in the space of two months, the friends of the institution witnessed the effect, and expressed their approbation of the system."

Extract from the 5th Report of the Commissioners of the Board of Education in Ireland, dated 12th May, 1809.

"The boys [of Wilson's Hospital] have lately made an astonishing progress in reading and spelling, under a new master, brought over by the primate, from Dr. Bell's establishment [Parish] in England."

Copy.

"31, Merion Street, 9th April, 1808.

"Sir,—I am directed by the society for promoting the comforts of the poor (in Dublin) to convey to you their thanks for your very kind and liberal permission (conveyed through Mr. Bernard) to print your valuable book on education; and at the same time to transmit to you a copy of a resolution unanimously entered into at a meeting of the society, on Thursday the 7th instant.

"Resolved, That, in order to express our sense of the benefit conferred upon the public by the Rev. Dr. Bell's introduction of a method of popular education, which in expedition and efficaciousness appears wholly unexampled, that reverend gentleman be, and he is hereby requested, to permit himself to be enrolled as an honorary member of this society.

"I have the honour to be, with respect, sir, your most obedient humble servant, WILLIAM DISNEY, secretary to the society."

The only schools in Wales, which I have seen, were formed, patronized, and supported by Lord Kenyon, (as many in England are,) and exhibit in strong colours to all around, the blessings which men of rank can confer on all within the reach of their extended influence by means of this system. It is not easy to say, whether are more gratifying the entire knowledge of the system, the energy and zeal with which it is carried into effect; or the wide range to which his lordship's patronage and active visitation of schools is extended. Of these, his own school at Penley is an admirable specimen.

The following extract from the Report, with which his Lordship has favoured me, contains much useful instruction to those who would establish new schools.

"In the year 1811 the Madras system was introduced into the principality of Wales, and into the neighbouring counties of Salop and Chester.

"The first school was founded by the chapel of ease at Pen-

ley, in Flintshire, and was opened on Michaelmas day with about 120 children. The eagerness which was felt to obtain distinction, was soon very striking, and the commanding influence on their minds, it may now (Feb 1813) be said, which the sense of shame, and the persuasion which every child felt, that good conduct and diligence were sure to meet their due reward, has been found to be most strikingly efficacious. From the opening of the school to the present time, two boys only have been flogged; one for swearing, the other for a lie; and those two children are now as exemplary as any in the school. The school was set a-going by a boy 13 years old, from the free school, Gower's Walk.—Every Madras practice was endeavoured to be strictly adhered to: Children, who had not known a letter, nor a figure, at their entering the school, were, in less than four months, able to say all the catechism and explanations, and most of the chief truths of the Christian religion, to read and spell accurately, and to cipher as far as long division, being able to state and write down any sum and prove any sum. Except the two punishments alluded to, there were none inflicted more severe than being kept a little beyond school hours. The great principle which stimulated the children's activity was, that no one was required to do what he was unequal to, but was placed according to his abilities, and then was found to do every thing easily and perfectly.—The next school set up was at Overton, in Flintshire, to which a boy went from the Penley school, as another did to Ellesmere, in Shropshire, (the parish to which Penley belongs,) till the Gower's Walk boy could return from Whitchurch. In Wales he staid about six months, and there modelled four new schools, and re-modelled the old one at Shrewsbury.—At Penley* the happiness of the children in the school is most delightfully apparent. In the girl's school, sewing of all kinds, knitting, and marking, are taught, on the same principle, all with the coarsest and cheapest materials at first, nor is any work of value allowed to be done, till first done perfectly in a pattern. Another school of 110 children (now 146) was set up in November, 1812, in the parish of Hanmer, in the county of Flint; and so eager were the children to come, and the parents to send them, that in two months it was found necessary to order a second one to be built.—In a word it may most justly be said, that the whole neighbourhood feel the introduction of the system to be an *exceeding great blessing.*"

For another admirable specimen of the Madras system in Wales, and of the mode of forming new Schools, see the Report of the Bridgeend school, under the patronage and agency of Sir John Nicholl, printed at the Free School, Gower's Walk, "in some measure with a view (as is said in the advertisement) of facilitating and encouraging the formation of similar institutions."

* This school is under his Lordship's immediate eye.

In the Report of the Committee, 2d October, 1812, it is stated, p. 19, "This institution has already served to exhibit experimentally the truth of the *eulogiums* bestowed upon the system."

My native country, and my native city. (*Salve Magna Parens*) have long adopted the new system of education.

Extract of a letter from Hugh Cleghorn, Esq. (emeritus professor of civil history,) dated St. Andrews, 4th May, 1811.—"The English school here has long been in a flourishing and increasing state. The teacher [master] Mr. Smith, by adopting your excellent plan, by making the children tutors to each other, superintends the education of 200 scholars without an usher."

Extract of a letter, dated St. Andrews, 12th Sept. 1811.

"Rev. Sir—I had the honour of yours of the 9th inst.—I am at a loss for language to express my obligations to you, for the interest that you take in every thing connected with the comfort and respectability of my school.—The only book from whence I have taken any hints is your Analysis.—I follow your directions almost literally, as narrated in your book from pages 25 to 41. I admire much, and for *some years* I have constantly practised, your method of syllabic reading, &c. . . . That you may long live to enjoy the esteem, the gratitude, and admiration of mankind, is the sincere wish of, Reverend Sir, your most obliged and faithful humble servant, JAMES SMITH."

There is another School in this city equally numerous, conducted on the same plan: And in some parts of the country, the scholars, for whom in consequence of the increased number under one master there is no room in the school, are taught at times out of doors.

I shall be excused, I trust, if, for the sake of children of the higher order, I here observe, that the objections commonly made to the application of the Madras system to grammar schools have fallen before the first trial of an able master. Mr. Russell, of the Charter House, having prepared three elementary books of the Latin language, on the simple principle of the Madras system, "*a notioribus ad minus nota*," introduced it into his school seven months ago. No boy has ever since passed a sentence, of which he was ignorant, or been flogged on the ground of his learning. I had some time before attended when the first lesson in arithmetic in the new mode was given in this school, which has been followed up ever since with good effect.

Its introduction into the high (grammar) school of Edinburgh, by Mr. Pillan the rector, is thus mentioned in the Edinburgh Review for Nov. 1812.—"Among the most radical and important, however, of all his (Mr. Pillan's) improvements, we are inclined to reckon that partial adoption of Mr. Lancaster's system of teaching by monitors; in consequence of which, he is enabled to do nearly twenty times as much as could possibly have been done without such contrivance."

§. IV.—OF THE PROGRESS OF THE NEW SYSTEM OF EDUCATION IN ENGLISH SCHOOLS,—BARRINGTON SCHOOL—NATIONAL SOCIETY.

In the history of the progress and advance of the new system of education in England, the parish of Whitechapel holds a primary rank. Its early adoption of the system, the consequent enlargement of the parochial schools there, the introduction of industry into them, the foundation, rapid advancement, and striking precedent of the free school, Gower's Walk, and the establishment, now in progress, of a new and large school and chapel united, (similar to that at Gateshead, under the auspices of the Bishop of Durham,) for the education of 1000 children, and for the accommodation of them and other poor parishioners at divine service on Sundays and holidays,—all distinguish the earnest, able, and exemplary exertions of the rector, and other trustees of the parochial schools of St. Mary's, Whitechapel; in the Report of which, dated 7th April, 1807, "the chief advantages of Dr. Bell's plan are" happily and concisely stated.

The school of Gower's walk, founded and endowed by a fast friend of religion and humanity, and conducted with admirable ability and skill, exhibits a delightful example of the union of education and industry, on the most liberal principle, and economical footing. Of the work of the boys the reader has in his hands a specimen. The girls school is equally deserving of notice, both for instruction and industry.

The total receipts of the schools of industry for the last year,
amount to - - - - - £ 535 17 0

The total expenditure to - - - - - 319 2 6

Balance to be laid out in useful and charitable }
works for this school and its pupils } 216 14 6

See the *Report of 1813*, now in the press.

The new college at Bishop's Auckland (for such is the Barrington school, built and endowed by the Bishop of Durham), not only gives the blessings of an excellent education to all within its reach, but also has on its foundation nine youths, in perpetual succession, who are lodged, boarded, clothed, and trained as monitors or masters. This grand establishment has sent forth at a period when most wanted, and ever since, its youthful missionaries to every quarter of the kingdom, some to new-model schools, others to be schoolmasters. Educated in a superior style, they have been most successful in planting and propagating the Madras system. But I cannot here enter into the details of what the munificent and earnest patron of the Madras system of education, and of its author, has done for the moral and religious instruction of his diocese in particular, and of the people at large. But in justice to the subject, and in duty to my reader, I must refer him to *Elements of Tuition*, part 2d, to the *Report*

of the Durham Society, to the Charge of Archdeacon Bouyer, the founder of the schools of industry in Lincolnshire, to the Address to the Public, of Mr. Hollingsworth, and especially to "the *Barrington school*, by Sir Thomas Bernard, Bart. Hatchard, 1812,"—a publication in which he will find a most beautiful and perspicuous "Illustration of the principles, practices, and effects, of the new system of instruction, in facilitating the religious and moral instruction of the poor."

Farther examples of the character, success, and effects of the Madras system of tuition, may be seen in the Reports of the parochial school at Lambeth, under the patronage of his Grace the Archbishop of Canterbury; the Orphan Asylum, under the patronage of her majesty, H. R. H. the Duke of Cambridge, president; the Mary-le-bone Institution, under the patronage of H. R. H. the Duke of Cumberland.

The Foundling Hospital, also, and numerous institutions and schools in town and country, many of which I have had great satisfaction in visiting, bear evidence to the beneficial effects of the new system of education, the enumeration of which would swell this Appendix beyond its just size. For a list of a great many of these the reader may refer to the Reports of the diocesan and co-operating societies, and to the Rev. F. Iremonger's "*Suggestions to the Promoters of Dr. Bell's System of Education*, Longman, 1813,"—a work abounding with useful and solid information, collected from much study and experience, and a tour to visit schools in different parts of the kingdom. Suffice it to observe here, that all of them, as well as every report, with which my brethren have honoured me of the effects produced in their parishes, exactly correspond, with the original Report of the Madras Asylum, in the virtues which they ascribe to the new system of education; and that the delight which it gives to the scholars, (and it might be added, the interest which it creates in them towards one another,) and the improvement in the subordination, orderly conduct, and general behaviour of the children, are particularly noticed, and must be regarded as infinitely the most valuable features of its character.

To all of these are given the high sanction and confirmation of the National Society, under the patronage of H. R. H. the Prince Regent, formed for the purpose of carrying into effect this plan, by means of which they express the hope of giving "a new character to society at large." P. 19.

The following are extracts from the first annual Report, 1812, of the general committee.

P. 25. "The committee beg leave previously to observe, that the adoption of the Madras system by the society has proceeded from the experience, not only of the facility by which this system

communicates instruction, but of the influence which hitherto it is found to have on the morals of the children."

P. 18. "The facility of communicating instruction by the system now intended to be brought into general use, its efficiency in fixing the attention, and inculcating the things taught; the eagerness, and even delight, with which the children embrace it, the entire possession which it takes of their minds, so as to render them pliant and obedient to discipline, (all which is visible to any one who visits the schools lately instituted on this plan) and the anxiety which their parents shew to have them instructed, are powerful instruments, both for infusing into their minds good knowledge, and forming them to good habits. The economy with which, after the first formation of proper schools, it may be conducted, is also such as to give us reason to hope, that the very lowest classes of society may receive the benefits of it, and that it may become universal."

P. 56. "In all the reports of the schools established through the assistance of the society, the committee have the pleasure of observing, that the happiness of the children under this plan of education forms a prominent subject of remark.

"To those who have observed the interest which is created where the spirit of emulation is constantly in action, and who know the result of the full employment of the mind, this can occasion no surprise. It is in truth the natural consequence of the new system: But the committee would be inexcusable, if they did not bring forward this circumstance to the notice of the public, because they are persuaded that it must be most gratifying to all the supporters of the institution to learn, that in this method of instruction, pleasure and improvement accompany each other, and that by the same act of benevolence they are forming the minds and promoting the cheerfulness of the children under their protection."

§ V. OF THE ESTABLISHMENT OF THE MADRAS SYSTEM OF EDUCATION BY CONSTITUTED AUTHORITIES, UNDER THE PATRONAGE OF HIS MAJESTY AND THE SANCTION OF HIS R. H. THE PRINCE REGENT, AND BY THE ORDERS OF HIS R. H. THE COMMANDER IN CHIEF, IN THE R. M. ASYLUM, AND IN THE ARMY.

"All political writers are agreed that on the education of youth depends the fate of empires."—Aristotle.

As we rise in the scale of society, our proofs grow in importance, value, and weight. The Madras system has been founded on the firmest basis, raised to the highest eminence, carried to its just extent, and secured by a permanent provision in that department, in

which it is placed under the authority of the most illustrious personages, and the highest powers in the kingdom.

In the civil department, as has been shewn, it enjoys the patronage and support of those who stand highest in rank and in character. But then it is only the patronage and support of individuals, of societies, or of bodies corporate; and the measures they have pursued, are, in some degree, limited by circumstances, by the powers which they possess, the means which they enjoy, or by the number of the objects within their reach, and are not always adequate to the end which they have in view : All that has been thus done—all which is not founded on legal authority, and secured by a permanent provision—all which does not embrace every child of the state—all which does not fulfil the good and gracious wish of the *Father of his people*, and enable every subject to *read the Bible*,—leaves my solicitude still alive for a legislative establishment, similar to that in Scotland, of which, the early and general effects, as related by Fletcher of Saltoun, are so remarkable. Such a Provision as (more than two centuries and a half ago) had been intended for securing a system of parochial education to the people of England, by King Edward 6th, the founder of Christ's, St. Thomas's, and Bridewell Hospitals, in London, and Christ's Hospital in Abingdon. He enumerated among the remedies for the sores of the commonwealth, *good education*, as the first in dignity and degree; and declared his purpose of "*shewing his device therein*." He said, "*this shall well ease and remedy the deceitful working of things, disobedience of the lower sort, casting of seditious bills; and will clearly take away the idleness of people.*"

In the military department, such a measure has been already taken. This is so important an event in the History of the Madras school, that it deserves to be traced to its origin.

Under the gracious patronage of his Majesty, and

the illustrious sanction of the president his R. H. the Duke of York, I had the honour to introduce, into the royal military asylum at Chelsea, the Madras system of education. Of its first fruits, and early promise, on the grandest scale on which it had ever been exhibited, a beautiful and happy indication is given in the following document, by a late commissioner of his majesty for the government of that institution, whose able, earnest, and zealous services are well known.

Copy. Devonshire Place, Oct. 14th 1807.

Dear Sir,—Permit me to offer you my cordial thanks for the information and pleasure which I have derived from the perusal of your analysis; and, for which I hope to have an early opportunity of repeating my acknowledgments to you in person.

The system of education, *which you have invented*, is at once *so rational, so simple, and so practicable*, that it cannot fail of making its way into general use; and I have *infinite gratification* in seeing the *royal military asylum* already profiting by your labours, and giving *such certain promise of bearing public and powerful evidence* of the truth and value of your system. I am with real esteem, dear sir, your faithful and humble servant.

M. LEWIS.

The Rev. Dr. Bell.

Never were words better chosen, or more prophetic of the issue, of which, it will appear, they have even fallen short. This school (now consisting of 1200 children) not only derived new life and energy from the Madras system of education; but also raised an early and lasting monument to its fame, and a grand theatre for its exhibition, and consequent diffusion. There it has ever since flourished in great beauty and vigour: It has trained up thousands of orphan and distressed children in succession to greater usefulness, and it hath sent forth youthful missionaries to every quarter of the kingdom, and to Africa, Portugal &c. who have given a wide spread to that system, to which it had attracted public notice, and for which it had obtained celebrity, distinction, and honours.

Not only has all this been done by the new system of education in the R. M. Asylum, but its *most complete success* on this magnificent theatre, has led to the most important, consequential, and proud event in the progress of the Madras discovery.

Hitherto this system had no legal establishment beyond the walls of the school, or the successive children of the army under its roof. But his R. H. the founder and president, having himself witnessed and testified to the author in 1807, when he had the honour of attending his R. H. at the inspection and examination of the school, the wonderful simplicity and beauty of the system; and having further personal experience and ocular demonstration, during a period of four more years, of its *most complete success*, (see general orders,) beneficial tendency, and happy effects, was pleased to extend this boon to its utmost length, in the military department, placing the new system of education on a firm and permanent basis, applying it to the very purpose for which it is adapted; and, by the establishment of regimental schools, making provision for securing the blessings of useful knowledge, and of moral and religious instruction, to all the children of the army.

It is the end of all my labours, that the boon thus granted by his R. H. the commander in chief to every child of the army, may be also granted by the legislature to every child of the state on the same permanent footing, and for reasons entirely consonant to those, which are so happily stated on the highest authority, as follow :—

Extract from “*Instructions for establishing and conducting regimental schools upon the Rev. Dr. Bell’s system, as adopted at the royal military asylum Chelsea.*”

“GENERAL ORDERS.—HORSE-GUARDS, 1st January, 1812.

“With a most earnest desire to give the fullest effect to the benevolent intentions of government in favour of the soldiers’ children, to which his Royal Highness the Prince Regent has, in the name and behalf of his Majesty, given the royal sanction, the commander in chief calls on all general officers, colonels of regi-

ments, and commanding officers of corps, to take under their special superintendence the regimental schools belonging to their respective commands; and his royal highness is persuaded, that, bearing in mind the important benefits which these institutions, under proper guidance and management, are calculated to produce to the individuals themselves, to the army, and to the nation in general, they will consider them as deserving their constant personal care and attention.

It will rest with the children themselves, when arrived at a proper age, to adopt the line of life to which they give the preference; but it is extremely essential that their minds should be impressed with early habits of order, regularity, and discipline, derived from a well-grounded respect and veneration for the established religion of the country. With this view, the commander in chief directs, that the regimental schools shall be conducted on military principles; and that, as far as circumstances will permit, their establishment shall be assimilated to that of a regiment, and formed on a system invented by the Rev. Dr. Bell, which has been adopted with the most complete success at the royal military asylum.

His Royal Highness has directed, that extracts shall be made from Dr. Bell's "*Instructions for conducting a school, through the agency of the scholars themselves,*" which, having received Dr. Bell's approbation, are subjoined, as the best directions his royal highness can give for the conduct of the regimental schools of the British army.

It is necessary to observe, that, although, in the instructions, boys only are mentioned, yet the female children of the soldiery are also intended to partake of the benefits of this system of education, wherever the accommodations, and other circumstances, will permit.

The commander in chief considers it peculiarly incumbent on the chaplains, and other clergymen engaged in the clerical duties of the army, to give their aid and assistance to the military officers in promoting the success of these institutions, by frequently visiting the regimental schools of their divisions and garrisons; by diligently scrutinizing the conduct of the serjeant schoolmasters; examining the progress and general behaviour of the children; and reporting the results of their observations to the commanding officer of the regiment.

It must ever be remembered, that the main purposes, for which the regimental schools are established, are, to give to the soldiers the comfort of being assured, that the education and welfare of their children are objects of their sovereign's paternal solicitude and attention; and to raise from their offspring a succession of loyal subjects, brave soldiers, and good christians. By order of his royal highness the commander in chief,

Harry Calvert, Adjutant-general."

When these orders were carried into effect, I was called upon to attend the training of the serjeant schoolmasters at the R. M. Asylum; and I have been highly gratified with the success of the measures then pursued, and with the progress and state of the regimental schools, which I visited, and with the great attention, which I observed was paid to them by the officers of the regiments.

§ VI. INDIAN DOCUMENTS SUBSEQUENT TO THE DEPARTURE OF THE AUTHOR FROM MADRAS.—ADDRESSES OF THE PUPILS OF THE MADRAS ASYLUM, AND THEIR PRESENT OF SACRAMENTAL PLATE, &c.

To the facts recorded on the books of the Madras asylum, and transmitted to England by the president in council at Fort St. George, during my superintendence of that institution, are subjoined (in *Elements of Tuition, part 1st. the Madras School, just reprinted, 1913*) Indian documents of a later date, sent home by the pupils of that school. Having given a brief abstract of the former of these in the introduction, it will be deemed proper to annex a short notice of the latter in the appendix. It is no small recommendation of the new system of education, that the succeeding harvests, which it has continued to yield in the character, conduct, and fortunes of its original pupils, are as abundant and rich, as its first-fruits were luxuriant and promising.

Eleven years* after my departure from India, the pupils of the Madras school on their "coming to years of discretion,"† embodied, in an eloquent and feeling address, the warm effusions of their gratitude, for that "paternal care"‡ which had been taken of their youth, and for "that wholesome system"§ of instruction by which they were made "good men, and true christians,"|| contrasting the education "of the Egmore boys with that of those who were brought up in other schools about Madras,"¶ and giving a most gratifying list of their stations and employments, derived from that education.

These documents, having been communicated to the court of directors of the East India company at the request of one of their body, were by them noticed as follows:

"SIR,—I have received and laid before the court of directors of the East India Company, your letter to Mr. Ramsay of the 5th instant, with the documents from your India pupils, accompanying the same; and I am commanded to express to you the high satisfaction the perusal of those documents have afforded

* March 5th 1807. Elts. p. 98—105. † Elts. p. 109. ‡ Elts. p. 104.

§ Elts. p. 101. || Elts. p. 103. ¶ Elts. p. 99.

the court, in learning therefrom, how much the valuable institution, over which you lately presided at Madras, has benefitted by your labours and talents.

I am further commanded to convey to you the courts thanks for the perusal of the documents in question, which are herewith returned. I have the honour to be, Sir, your most obedient humble servant,

JAMES COBB, Asst. Secretary.

The Rev. Dr. Bell. East India House, the 13th of Oct. 1812."

The next address of my dutiful and pious pupils is dated 1811, and accompanied with a set of resolutions and presents, for which see *Elts. of Tuition*, part 1, p. 110—114. The following are extracts from my reply.

Having explained my wish to decline the presents, and the reason of my yielding to the importunity of Captain Raitt, whom they had commissioned to carry their resolutions into effect, my letter proceeds as follows:

"What then could I do? To you—to your name, I could refuse nothing!—It is the best proof I can give of my esteem and regard for you, that I have granted to you, what I had often refused to great and good friends. I have consented to sit for my portrait to an eminent artist, fixed on by Captain Raitt, and I now feel a secret complacency in having indulged all your wishes. It cannot indeed but be grateful to me, that when all hope of our meeting again in this world is at an end, you should desire to have a likeness of your old preceptor and friend, which may remain with you, after that period, (which cannot be far distant) when he shall be no more seen—It is also most pleasing to me to think that I shall have in the medal, which you have presented, a perpetual memorial of your duty and affection, a token of the first-fruits of the new system of education, and an earnest of its future effects on those, who shall enjoy the benefit of the same mode of instruction. But it is above all gratifying to me, that among your gifts you should have fixed upon an offering of sacramental plate—an offering which is peculiarly emblematic of the sacred bond of union between you and myself—of my having trained you up in the principles of the gospel of Christ, for the commemoration of whose dying love, these are presented to a christian minister, who, in the office of his ministry, is to shew forth his death, even until he come again. I consider your choice of this gift, as a proof that my labour in the Lord has not been in vain,—as a proof that you continue to act upon the christian principles in which you were early instructed; and that you not only know what is most valuable in this world, but, after an absence of 15 years, can duly estimate, what I should deem most valuable at your hands.

It will also be acceptable to you to be informed, that this sys-

tem, of which you, with myself, laid the foundation, has spread of late to such a degree, as to hold out a good promise that in due time it will carry with it over all the world the knowledge of the Bible, and of our holy religion—enabling all the inhabitants of the earth to obey our Saviour's injunction, "Search the scriptures;" to peruse the oracles of the living God; and to reap the holy fruits of life and immortality, which they were given to afford; and thereby hastening the period, when all the kingdoms of the earth shall be filled with the glory of our God, when all the children in the world shall be taught (as you have been taught) of the Lord and of his Christ.

Such are the signs of the times.

Happy indeed, happy beyond imagination for you and for me, if, under the good providence of God, we should, in any degree, be made the lowly instruments of his grand designs. In this light I regard what is passing in the world, and especially the progress of the discovery made by me at Madras. I cannot forbear continually dwelling on the prospect, which, day and night, is present to my mind;—and which my letters, by every post, seem to bring nearer and nearer to my grasp. You will share in the joy, which I have in telling you, that it is likely that the new system of education will, at no distant period, not only give instruction to all the poor of this kingdom, but also gain a footing in our superior and grammar-schools,—an event which must lead to its early as well as universal adoption in the education of the people all over the world. A commanding and illustrious precedent is exhibited in the conduct of this country, to which it seems given by Providence to dispense its richest blessings to all the nations of the earth.

With the gracious sanction of his R. H. the Prince Regent, his R. H. the commander in chief has established regimental schools for the moral and religious instruction of all the children of the army, according to this system. And under the same exalted patronage, the National Society, consisting of the primates, bishops, and the first men in the kingdom, has taken measures to instruct the children of the poor on the same principle. It is to you then,—to the success of the measures contrived, and pursued in your early education*, and to the results in your lives, conversation, and fortunes, that the world is indebted for the facts and events, on which the new system rests its solid and permanent basis; and which has given birth to the great work now

* With such an instrument in our hands, and such a precedent before our eyes, can a doubt be entertained as to the most effectual means of spreading christianity in the East, as well as the West; for which see the pastoral letter of Dr. Porteus, late bishop of London, with the Appendix written by me at his lordship's desire. Cadell and Davies, 1808.

carrying on, over the world, of most effectually supplying, together with the distribution of the Bible, the most ready and cheap means of making the life, doctrines, and miracles of our blessed Saviour and his apostles visible, as it were, to all the nations of the earth, and thereby completing the glorious work of the blessed reformation, and with an effect, of which no conception could have been formed previous to the *experiment made in your education.*"

§ VII. THE IMPORTANCE OF THE NEW SYSTEM OF EDUCATION TO THE AMELIORATION OF THE PEOPLE, AND THE COMPLETION OF THE BLESSED REFORMATION.

The Rev. F. Iremonger, in his "*Suggestions*," has summed up this argument:

P. S. "The author (says he) cannot conclude this introductory chapter without congratulating the original inventor of the system, DR. BELL, on the realization of his anxious hopes, on the reward of those labours which will, under divine Providence, prove a lasting blessing to posterity, and call forth the gratitude of thousands in this country, stimulated by the same feelings of affection, which, after eleven years silence, produced from his Indian pupils a letter, fully proving, (as Dr. Bell says) 'that the sentiments, which it was his incessant aim to inspire, had not evaporated; and that the principles which his dutiful pupils had imbibed had taken deep root, and continued to yield their natural fruits.'

This pleasing instance of gratitude, as well as satisfactory practical proof of the strong hold which the new system takes on the mind, is signed by nearly 50 of his pupils [in the name of the whole body] at Madras, and while it shews a becoming gratitude on their part for the unwearied assiduity shewn by their benevolent pastor, it enumerates the respectable situations in life, in which they are placed, ascribing to his paternal care, under the great Disposer of events, their preservation, their comfort, and all the valuable advantages they enjoyed. They have since presented Dr. Bell with a service of sacrament plate, and a gold chain and a medal, and have begged that 100 copies of his miniature, on copperplate engravings, may be sent to be distributed amongst them. When the total ignorance of those children, at the time of their first being instructed by Dr. Bell, is considered, the lamentable want of early good impression, and their exposure to vice, and particularly deceit of every kind; and when we compare their subsequent moral and religious improvement, and the respectable places in society which they afterwards filled; when too there was more to *undo*, before sound principles could be imbibed, than can be the case in this happier country, an *undeniable* proof is afforded of the excellence of Dr. Bell's mode of instruction; nor can

there be the smallest reason for doubting, that, whenever the same measures are steadily and *perfectly* adopted, they will be attended *uniformly* with the same *lasting* good effects."

To the first disciples of our Saviour was given the miraculous gift of tongues, for the immediate promulgation of the gospel by the hearing of the ear: To us is given the scarcely less marvellous gift—the providential art of printing—for the universal dissemination of the gospel by the seeing of the eye. But this latter gift is rendered of no avail, not only to those to whom the bible is prohibited by authority, or locked up in an unknown tongue, but also to those who have no bible to read, and to those who cannot read the bible.

Happily the reformation has withdrawn the prohibition, and given to all the people of this and of other protestant countries, free and individual access to the oracles of the living God. And (says the Rev. N. J. Hollingsworth, with a perfect knowledge of the subject, in an able and perspicuous *Address to the Public on the Madras System of Education*. Rivington, 1812, p. 2.) "the societies, which have been established for the dispersion of copies of the sacred scriptures, and other religious publications, to an extent before unthought of, abundantly assisted by the invention of the stereotype, together with the beneficial introduction of Sunday schools, have greatly promoted this. But the recent discovery of a mode of facilitating education, by lessening the time, the labour, and the expense attending it, appears to hold forth the means of conferring upon every other advantage tenfold efficacy." P. 17. "But that which I am anxious to recommend to general adoption, and with a view to the promotion of which the several societies [National, Diocesan, &c.] have been formed, is not a collection of so many beneficial parts but one uniform and consistent whole, which is admirably calculated to cause religious and useful knowledge to flourish, and to prevail, to an extent hitherto unheard of, and never entering into the contemplation of mankind, till the discovery made by Dr. Bell, in a distant land, most providentially pointed out the means of effecting this."

"The man (Barrington school, p. 47,) who first made a practical use of the *division of labour* gave a new power to the application of corporal strength, and simplified and facilitated the most irksome and laborious operations. To him we are indebted "for the greatest improvement in the powers of labour, and for the greatest part of the skill, dexterity, and judgment, with which it is any where directed or applied." *Smith's Wealth of Nations*. But that man, whatever was his merit, did not more essential service to *mechanical*, than Dr. Bell has done to *intellectual* operations. It is the division of labour in his schools, that leaves the master the easy task of directing the movements of the whole machine, instead of toiling

ineffectually at a single part. The principle in manufactories and in schools is the same. The practical application, in each instance, has required the same acuteness and perseverance of mind, to correct the wanderings of theory and conjecture, by repeated trial and continued attention."

Extract of a letter from James Allan Park, Esq. king's counsel, to G. W. Marriott, Esq. dated 29th Dec. 1812.

"Your account of Dr. Bell's success, and of the advancement of his good scheme, is highly interesting to me. I really think, that his plan, if rightly conducted, is one of the most stupendous engines that ever has been wielded, since the days of our Saviour and his apostles, for the advancement of God's true religion upon earth. It never has been my opinion, that Dr. Bell is infected with vanity; but there never was a man, who, from seeing his plans taking a wide and deep root in the earth, has had more just cause to be vain than our excellent friend. I am not sure that this is not the commencement, by his means, of that glorious era, when the knowledge of the Lord shall cover the earth, as the waters cover the seas."

"No plan has yet been proposed, from the general application of which so much and such unmixed good can be expected, as that for which this country and many other parts of the habitable globe are indebted to the piety, philanthropy, and unexampled labours of Dr. Bell." *Report of the Clergy Orphan School.*

Such are the reasons which weighed with me, and have led to all that I have written and done, in this country, in illustrating the theory, and following up the practice, of the **EXPERIMENT IN EDUCATION**, made at Madras.

But after all, if I wanted an apology for the number of years, which I have devoted to the rudiments of letters abroad and at home,—for the toils which I have endured in contriving, maturing, demonstrating, and disseminating a new system of education, I might appeal to the high and venerable authority of a great and good father of the church, Archbishop Tillotson, for the correctness of the principles which I have inculcated, as well as for the unparalleled usefulness of the active pursuits, in which I would engage the friends of religion and humanity.

"There are several ways (says the pious primate in a sermon on the education of children) of reforming men: by the laws of the civil magistrates, by the public preaching of ministers. But the most likely and hopeful reformation of the world must begin with children. Wholesome laws, and good sermons, are but slow and late ways: The timely and most compendious way is a good education. This may be an effectual prevention of evil, whereas all after-ways are at best but remedies, which do always suppose some neglect and omission of timely care."

P. 8. Extract from *Mr. Hollingsworth's Address*, p. 18, "I speak not of this [religious instruction] though fully impressed with its importance, because it has been so admirably elucidated by the Reverend Mr. Bonyer, in his charge to the clergy of the officialty of the Dean and Chapter of Durham; by Dr. Herbert Marsh, in his sermon before the annual meeting of the Charity Schools in and about the cities of London and Westminster; and has been since further enforced by him, and by other able writers, in the public newspapers: . . . P. 60. I would recommend to his attentive perusal, the *British Review* for March, 1811, p. 188, &c.; the *Quarterly Review* for October, 1811, p. 264, &c.; [And for June, 1812, p. 416.] "A short account of the efforts which have been made to educate the children of the poor, according to the new system invented by Dr. Bell;" "A digest of the reports of the society for bettering the condition of the poor, and containing a selection of those articles which have a reference to Education;" "The Barrington School, by Sir Thomas Bernard, Bart.;" also an admirable little work, published this year, and entitled, "The origin, nature, and object of the new system of Education;" and, above all, the writings of the founder of the new system of Education, DR. BELL HIMSELF; which, though, they may appear to stand in need of a more orderly and methodical arrangement, will be found to contain a rich mine of knowledge and information on the subject of Education, which is amply sufficient to repay the labours of those persons, who are not too indolent, or too indifferent on the subject, to bestow the pains of *digging* therein."

* In the elements of tuition 1808, here alluded to, the author makes his apology, which begins with these words, p. 6, "In the patches and shreds forming part of this compilation, and written in haste, as the occasion arose which gave them birth, &c." and accordingly that work is now divided into two parts (Volumes). The former is just reprinted, and the other is now in the press. See the title and next (Adv't.) page of this volume.

Extracts from the proceedings of the Committee of the National Society, dated 10th February, 1813.

"With a view to furnishing initiatory books with greater convenience, and at reduced prices, the Committee have ordered to be deposited at Mr. Murray's, *Albemarle-street, Piccadilly*, and at Messrs. Rivingtons, *St. Paul's Church-yard*, books of that description, in sets of 50 each, (of which a list is subjoined,) which may be procured from those booksellers upon application, in writing, by any member of the National Society, or by the Secretary of any society, the master of any school in union with the National Society, for the use of such school, at the same reduced prices that those books are sold by the society for pro-

The books mentioned p. 50, (see it) of this volume are at the following prices:

	s.	d.
50 Dozen cards or leaves, p. 23, 29.....	4	2
50 N. S. C. School book, No. 2, p. 20.....	2	0
50 Childs 1st book, part 2d. p. 31*.....	2	0
50 Sermons on the Mount, p. 38.....	2	0
50 Parables, p. 38—39.....	2	0
50 Miracles, p. 38—39.....	2	0
50 Discourses, 38—39.....	2	0
50 Ostervald's Abridgment, p. 38.....	2	0
50 Broken Catechism, p. 37.....	3	9
50 Chief Truths, p. 37.....	2	0

To these I hope will soon be added a Tract as mentioned p. 38, the History of our Blessed Saviour 50 2 0

Add also the Order of Confirmation 50,..... 2 6

In all 1l. 8s. 5d. which divided by 50 gives 6½d. for each set.

* For this it is proposed to substitute the National Society's Syllabic book, No. 3, p. 31.

To the above may be added the usual books common in the course of instruction: such as "the following recommended for a School of one hundred children by the National Society.

	Booksellers' prices.	Society's prices
1 Teacher's Assistant.....	£0 7 0	£0 3 6
25 Psalters.....	1 7 1	0 13 6
25 Prayer-Books.....	1 19 7	1 6 0½
25 Testaments.....	2 1 8	1 9 2
25 Bibles (bound in calf)....	5 18 9	4 1 3

N. B. It is expected that the Prayer-books, Testaments, and Bibles, will last at least three years.—The Committee also recommend the following proportions of the under-mentioned articles, viz.: Two or three sand boards (See Dr. Bell's Instructions). Three Dozen Copy books. Also, four dozen "Arithmetical tables for Madras schools," which may be had of the Booksellers above named. T. T. WALMSLEY, Secretary "

The Author begs leave to recommend to private families and schools, where the funds admit of it, to read in the first instance and preparatory to the study of the Bible,

	s.	d.
Mrs. Trimmer's Abridgment of the New Testament.....	0	11
Do. of the Old.....	1	3

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